THE NEW DEMOCRACY

LOUISE DOWNES

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THE NEW DEMOCRACY

BY

LOUISE DOWNES

"Come, swift-footed Iris, bear
this message to Hector."

BOSTON
SHERMAN, FRENCH & COMPANY
1910

CM

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BY LOUISE DOWNES

TO THOSE WHOSE FEET
ARE ALREADY SHOD
WITH THE PREPARATION
OF THE GOSPEL OF PEACE

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INTRODUCTION

"Have you thought there could be but one Supreme? There can be any number of Supremes—One cannot countervail another, any more than one eye can countervail another, or one life countervail another."—*Whitman.*

A scientific age will relate its problems to natural law. We claim to be living in a scientific age. Among the problems of the hour we find *one* which compasses the world.

Reforms which today have no defined scientific basis upon which to rest their appeal to the people must naturally die a natural death.

The problem, *Votes for Women,* faces all nations. Today each nation is evolving out of its own intelligence the battle ground upon which this appeal of life, through womanhood, is to be met. The fundamental principle of Democracy found its first great victory upon these shores. Here a principle became a Republic. Here life clothed the Law of Revolution with flesh and gavé the divine body bone and structure, with the blood of a mighty race for *its* blood. The Republic was born, under the law, a child, to be born again as a manchild, recognizing a first and a second birth in its mortal construction,—a birth which ordains followed by a birth which establishes in immortality that which was ordained in the original conception.

All of the quotations in this work are, unless otherwise indicated, from the Bible and Walt Whitman.

America faces its native problem in that order of evolution which commands an *in*volution to stand forth as the creative principle of new generative existence. Where the scientific age has found root reason is found as the one *supreme* in the will of the people. Where force is, reason is not. Where reason is not, science—although it be big with discovery—can make no appeal. The scientific age has born its spirit and is today seeking body for its voice. A scientific age brings its own life and thought and expression to the civilization which is its own. It brings reason to the throne of reason in the flesh of its life. The entirely scientific looks to the ether, which falleth as the gentle dew, and not to the magnetic forces of life, for the enthronement of Law. Force belongs to the magnetic age. The closing era has enthroned force. An ether age has dawned to establish peace. The *things* of an era are not isolated from the natural law of that era. The nineteenth century declared that the universe is governed by Law. The twentieth establishes that declaration in understanding upon all planes of thought and action. The twentieth century brings an *art* of government resting upon natural law.

The rise of womanhood throughout the world must be related to the rise of the law of a new era; an ether rise in all nature, manifest in the natural brain of a natural Man; a universal uprising governed, not by individual nations, but by Life, and the Law of Life.

The dream of America is one of supremacy upon the high seas. The reality of that inverted ambition is written in supremacy upon a sea which is crystal, written within the Revelation of Law, bringing that *holy see* which shall enthrone Law as the Lord of Life, by the authority of a people, reborn. Life is now stooping again to write upon the ground, "Taxation without Representation is Tyranny." How shall America as an intelligent nation meet its fundamental principle in normal second birth? Shall it meet its natal problem with opinions of men and women, with interpretations of a past age or, with the Law of the era which brought the second birth?

The ether law divorces its age from dominance. The problem of an ether age is to enthrone its law. The magnetic era enthroned its law in brains and things. The magnetic era of dominance is ended, not by man, but by a "limit of growth" period in its own constitution. The magnetic era is ended not by this reform or by that but by Life, which now writes its new law in its new century. Though the magnetic law at its limit of dominance build the dreadnaughts of combined nations, the will of the new century is the will of that dreadnaught "which passeth and goeth through all things," the will of the ether law. The twentieth century brings humanity face to face, not with new humanly conceived conditions, but with a newly discovered natural law, which law must define itself, and its will in the human problems which

lie in civilization. America conquered before upon the issue, "Taxation without Representation is Tyranny" under the fiery law of beginnings written in the years of her life. She conquers again under the law of the times in which she meets her problem. She conquers again to write America within the law of the times, ascending with the universal ether forces of nature. Nature uses human figures as figure heads of natural processes only until the people have seen and learned to know nature and her way of ascension. Life must lead its people through primitive war and strife until that intelligence is born which will follow the Law of Life. America is no longer primitive. A new law is born unto intelligence. This law is divorced from dominance. Nations to inherit the protection of the rising ether law divorce themselves from dominance. *Dominance is won and sustained by destroying the center between equal opposites.*

When the center between equal opposites is destroyed nature forms center in the midst of the positive one of a dual opposite expression of nature. When nature has given two equal and opposite to sustain center between equal opposites, and this center is destroyed, center is formed in the positive one, which center creates an impotent left hand in brains and things, in nations and in civilization. Knowledge of this fact is the fundamental principal of Democracy in an art of government.

Positive magnetic dominance is abnormal. That

which is normal is that which is creative. Nowhere in the whole realm of life is the magnetic center creative. The magnetic is the center formed in the positive one where nature has intended equal opposite relation. In the discovery of the ether life brings to the intelligence revelation of the creative one which lies in the midst of equal opposites.

The twentieth century has to do, not with the problem of dominance, but with the problem of that balanced relation of two which produces the "neutral pair" which produces "the regeneration" which is the immortality of the center between opposites, which is life more abundant. The twentieth century has to do solely with the universal problem of the preservation of man's natural resources and appropriation of the same. Here the woman problem appears in place as the most significant sign among the signs of the times, all of which are declaring a newly discovered relation of life's eternally dual force, the natural function of which is not generation but re-generation.

A relation of dual force has been discovered by science, which points the eye of reason toward the problem of immortality. The problem of an immortal existence is the central problem of every opposite duality. Immortality now, says science, is a problem of the regeneration. Now force is dual for relation. As science has declared a relation of dual force which is generative and a relation which is regenerative, intelligence may lawfully ask, if force is dual for relation, *what rela-*

tion is it dual for? The natural question which science now faces is, May duality then be written in generative or regenerative relation according to the will of man?

A scientific era which has already declared, "Life shall henceforth be considered a problem of relations," will naturally define the relation which is death and the relation which is life in death. Forces are life elements. The nation then which has life has natural dual force to be related in a center by Law. The nation asking the way of immortal existence will then ask of the regenerative way of life about that relation of force which is *naturally* regenerative.

The problem of permanency is then brought at once to a relation between inherent dual force. The present generation is not called upon to create a republican form of government; the creation is whole. The problem of the present is, How shall we sustain that which has been created? This is an earth problem. The regeneration exists in nature for the original generation. The whole question of national perpetuity rests upon that regeneration which outflows from a relation of dual force the natural function of which is regeneration. If the creative force which is to sustain this republic is masculine, then America loses that heritage of discovery which science is bequeathing this day to the whole world. Is man, or *life*, the creator of liberty? Man cannot create. Life creates. Man cannot function. Life functions. Man establishes

the relations through which life functions. Man crowns life and its "way" before life may crown him with the fruits of the way.

If *Life* formed the republic the regeneration is a normal inheritance of the people. If Life formed the republic Life only will reform and establish the regeneration of that which it generated. *Regeneration*, says science (since the discovery of a radio-activity of matter), is a problem of the relation of two universal forces, known as the positive (or the man of force) and the woman, or the negative of force. These two forces exist within all force. These two forces belong not to each other, but to the Law and to each other only in the Law.

The discovery of a regenerative relation of nature's eternal two is the marvel of the hour. That a regeneration is the natural result of a natural function, born of dual relation, is the startling statement of a scientific era which already promises to be an era of regeneration.

When we question life we find that we have two universal relative definitions of life force, a positive and a negative. This one dual fundamental relation underlies all life. All problems in their last analysis will naturally be returned to this first analysis. This return is by the command of a law which compels force to move in circles. The first and last figure of creation is that circle which is *naught*—the seed O, the womb of all life. This figure "naught" becomes the letter O, the fifteenth letter of the English alphabet.

Until the twentieth century the positives and negatives of creation were supposed to be capable of forming but one relation of life, and that the generative one. The twentieth century brought the X-ray, and the dual Curries, to reveal a problem of radio activity, which brought to science and all the generated forms of life the problem of regeneration within which lies the discovery of a hitherto unknown relation of the positive creative two. With this *hitherto unknown* relation of force the problems of the hour must concern themselves. A scientific age will divorce itself from personality. It will not question the opinions of men and women. It will question nature and establish the normal creative relations of law in inherent parts. It will concern itself with involution, where it has heretofore seen only evolution, or external animal relations. Reforms in this era will consider the involved relations of elemental forces. Man, *en masse,* is not personality, but force under the elemental laws.

Science has today discovered a relation of dual elemental life which produces a motion of life energy which is regenerative. Science does not yet define the relation of dual force which produces this motion. It has discovered a result; it has not yet found the key to that result. It has found a regeneration written in nature to declare the discovery of a relation of inherent dual energy, the natural activity of which is regeneration. This discovery concerns nations and political parties.

Science has now declared that life must be studied as a problem of relative force. No less an authority than C. W. Saleeby, author of "Evolution the Master Key," has said, "I maintain that life must be looked upon henceforth as a relative term."

Has a nation life? Then it is the business of thought to see life in relation to modern scientific discovery. If Life, and not masculine life, is to be written within the ballot box, then Law is to be enthroned there and personality dethroned. Life will naturally relate national inherent force according to the universal plan of creation, which is a plan of salvation through a regeneration which was involved in the beginning to be evolved in the end.

The republic was sown a natural body by the Law,—a seed form. Its regeneration must rest upon the square involution of the original seed. Within the normal seed lies an invisible relation of creation which exists by virtue of universal creative duality within and without. The relation is creator of another seed body like itself, or creator of the regeneration of the original form. Nature gives man a law of generation and a law of regeneration, a law of incarnation and of reincarnation, a law of death and law of life more abundant. Regeneration and reincarnation have naught to do with new forms, but with creation within the original form. Reincarnation is not a new body, but a new birth within the incarnate body.

Nations seeking that regeneration which is a re-

incarnation will enter the scientific age to ask their questions of Science, and not of magnetic leaders. Intelligence today confronts Science with the question, What is the inherent relation of dual force which is creative and creator? Nature will answer through Science, "The first normal whole creator is a body of relative force which must be defined within and without as a Law which is three-in-one, a balanced relation resting upon a natural duality equal and opposite."

The normal creative relation, the normal Creator, was and is and is to be this One.

The involution of every form of Genesis—and every form of evolution is a form of Genesis—is, then, when whole, a three-in-one form of relativity. Every evolutionary one will then look within for the triune image, cast from Life. The external One with a trinity of force within is the only creative One. With this triune One all regeneration and reincarnation must have to do. Where this trinity of force is written within life is, and death is not. This Creator alone is whole, or holy.

Nations and man seeking wholeness will seek to establish within the external form a triune relation of normal dual force, which relation is the only equilibrium known in nature, an equilibrium which is the promise of a regeneration in the original form. The regeneration resting upon the triune relation of inherent forces sows and reaps and plants again within the same external body. The generation lets the old body pass into original

elements, planting another body in its place. How, then, shall an external body of life form and sustain within itself the all-powerful triune relation of resident forces? This is the whole problem of the conservation of natural resources. This problem becomes the one vital problem of life. That this three-in-one relation rests upon the eternal opposite two the student quickly discovers.

That which America is seeking to-day is a reincarnation of fundamental principle which shall be the regeneration of the Republic. Science is given as the guide of all those seeking that fourth dimension which is one which is square. The first command of the regeneration is to know the triune Law, which is defined as the first whole one of creation. In this Law man may find his law of fourth dimension.

Man is ignorant, but nature is wise. Because of Man's ignorance original planting is not left to him; the seed of life is formed for him. The fruit of the seed rests upon and proceeds from an inherent relation of force. The seed is given to Man with its involution prepared. At a set time, known to Law, the involution becomes the external fruit. Nature is ever making ready for the passover of involution to evolution. Though nature hides not her signs of the time and place of passover, Man is ever unready and surprised, indignant and blasphemous, when nature rises to obey the law of involution.

Republics are normal seed, sown by the Law, not

by the "founders." The "founder" is under the generative law; he is therefore ignorant of the purpose and intent of the original planting. Generation in all the earth is a creature of impulse, obeying creation by virtue of involved characteristic. In all generation man is bound. In regeneration he is free. Between the generative limit and the regenerative beginning lies a bridge, where Man turns to the Law to make the pass, and here Nature turns to Man to be lifted up, leaping with him to a new plane of creative activity. As Man redeems Nature, he is redeemed. The generation has to do with dual relation and with dual force. The generation, then, knows only the impulse of force.

The regeneration has to do with Life, involving force. Now there is all the difference in the art of government whether we are estimating national energy as force or as life. Force is always dual, or positive and negative. Life is triune, bringing a square or a fourth dimension. The fourth power of the first straight line of life is the square.

Now womanhood is a national force, belonging to the involved life of the nation. No prejudice or sophistry of argument can write her outside the life of the original seed. *She is inherent life and resident force.* Man may ignore Nature. Law enthrones Life. The rise of woman is the rise of Law in behalf of Life and its normal ascension.

Force is positive and negative and always dual in reasoning, in government, in love, in war. Force exhausts itself. Life creates itself, by re-creation.

The duality creates with itself, and its creation is death. Only the three-in-one form of life creates and recreates Life. The Genesis of form is the seed. The seed of every Genesis contains that triune relation of force which sustained is "the promise" of the regeneration. Every normal seed contains "the promise." Every human seed is sown a natural dual body and raised a triune natural spiritual body of Life at the limit of external expansion. Its creative future lies within itself. Its problem is at once the divine relativity of involved life.

The regenerative seed is formed by Man. The generative seed is formed for Man. America is now called upon to form the regenerative seed of Life after a pattern given, presenting that seed to the world for the Law. Nowhere in life is the original generative garden planted by Man. The original form is planted by the Law, and Man is set by Law to keep and tend the garden which is planted for him. Every form is under the Law of this original planting. Every whole form has an outer body and an inner relativity of force belonging to the body for the sustenance of the form, and the outer body and the relativity of forces within are counted, not as one, but as *one containing three.* The three has to do with the involved life; the one with the external form. The inner life is the reality which builds the outer image. Now if we consider the form of the seed as one containing two, we have the generative relation of force. This seed

dies. The two will be positively and negatively related. The regeneration does not consider this proposition of dual relation at all, but at once declares one involving a relativity within, which is three-in-one. The inner relation of force sustains the outer form, and existence must ever rest upon the relations assumed by involved life.

Every original form is an Eden, a universal garden under a universal law which becomes the individual law of all immortal mortal forms. The Law plants the garden, involving in that planting a normal duality, to guard and keep that which the Law has planted. In this garden there are dual trees, and one which is a life-giving center in the midst, one which is holy unto the triune One. In this garden two are placed, after the eternal law, but the triune way of life and the tree of the midst is here mystery.

Intelligence today, seeing the outer or evolutionary form of nature, will look within the form to see the three-in-one manifestation of life; for life can no longer be considered an external problem. Intelligence will look within every normal form for a dual force placed opposite and equal, to form a center, which center is the third part to be held for the Law, and not to be usurped by either arm of the duality. This center is the divine right of the Law, to be a fountain of life unto two. The intelligence which sees the equal positive and the equal negative and the center formed by this equality will also see that this triune relativity has for its

plane of expression a straight line of force which is One. This relative line will become to the seeing eye and hearing ear the sword of life, and to the follower of the ascension of life a flaming sword to keep the way of life. Intelligence will then see this flaming sword placed by nature at the entrance of every original garden out of which is to issue an ascension which is the regeneration and the reincarnation and the life of these. The triune relativity is the One which plants every whole garden of life. Where this One has planted its figures the regeneration is involved in every figure, which regeneration must be an incarnation of the One Law. The eternal triune relative involution is formed by equal opposites. The involution of this body of life will be *the man* or nature's positive, *the woman*, or the negative, and the *center* formed by this equal opposite relation. In this relation the central one of the midst, formed by two opposite and equal, must be counted and named and signed as the Law of the Cross. The opposite two are represented by the horizontal line and the invisible center is represented by the line which is perpendicular. Where the equality of opposites is written we have this relation *signed.*

Here we must come for the law of that square which is Greek to the world but is nevertheless the Greek Cross of a natural dual relativity of the regeneration. Duality exists in natural law for this sign of the cross which is the sign of a square immortality through a regeneration written by na-

ture. Law arises throughout the world today commanding recognition of this cross of creative elements, a new cross born of a new relation of the eternal creative elements of Law. Science has discovered this cross of creative forces. Though this relation has been temporarily seen upon earth, in the affairs of life, it is not to be recognized and defined until the generation has finished its course. At the limit of generative expansion the law of involution is defined for the regeneration of that which has been generated. The ether is the word of the regeneration, a word not of a thing but of a relation of forces. The ether problem is a problem of relations. The problem of the ether relations is the problem of that Peace which is My Peace.

Not until the triune one is seen can the duality be defined. One is at once a relation of two and all creation is given up to revelation of the triune One. Not until the day of involution can this One be-seen in the flesh as the Lord of Life.

The involution of the holy or whole one is ever the same, a triune one. The external form in order to write its immortality makes at-one-ment with its involved relation. The external form first recognizes the holy relative creative basis within and then establishes that basis within to be regenerated without in that likeness.

The regeneration rests entirely upon intelligence divorced from force. The drama of regeneration is written ever at the place of a skull. Until the

triune balanced relation of involved force is recognized there can be no light created in all the earth. The very first manifestation of this One in nations and their affairs, in their brains and bodies, is Light. The first grasping of the Law by the understanding is universal Light, creating a new world. Man once seeing by the light of Law will establish faith in the Law to go no more out from its presence. Nations without the triune light sit in darkness subject to the wiles of the devil, who pleads ever for more and more and more generation, ignoring the triune relativity of involved national resources upon which rests conservation and regeneration through appropriation of generative fire.

Nations in this darkness, without this creative light, spill life energy upon the ground in creations which are without form and void of the Light of Law. Normal creative activity today will be seen pushing through the darkness, dividing the waters, to establish a Firmament in the midst which shall reveal the central sun of the square creative day which is the glorious Fourth.

Until this sun of the fourth is born there is no sun to hold the world to the law of the central one born in the midst of two to be lifted up that I may be lifted up. Until the central star of creation is seen Life is ignorantly interpreted as a relation of two, one to the other. Life is a problem of the equal-opposite-relation of two to One. Life as a dual problem is one of war and strife and supremacy under magnetic law.

This relation exists before creation to create the whirl of forces which goes before, but which is not creation. The dual relation exists for chaos. Chaos is a primitive creative condition. Wisdom is given man by the Law pointing out unto him the place in personal and universal experience when the whirl is cut off and Law enters to declare peace through the Law which is One and whose name is One. The nation is sick, insane, lust-ridden, out of balance and poor because it has not sought the equal-dual-opposite "pots" of gold which lie in the promise at opposite ends of that earth which is "my bow."

To the law of the triune One we come for the law of the Square. Nowhere in nature is the triune one formed without a union of opposite in the law. These opposites will ever represent earth and heaven. The first triune line which we have formed, in understanding, in revolution will form for us the sphere in which is involved the square. The center between opposites will be the star of this sphere lying in the midst. The central star of the sphere will be also, in all the earth around, the central one of the straight line of diameter formed by the equal opposite relation of two. To this star we must go for the central scientific life of the new era, which is the era of *the regeneration,* the new old name of One which, during the reign of duality, is Jesus only, but in the new era is Jesus the Regeneration. "And as Jonas was three days and three nights in the whale's belly, so shall the son of

man be three days and three nights in the heart of the earth." "And there shall no sign be given" of the coming of the son of man from out the heart of the earth, save "*the sign of the prophet Jonas.*"

The first dual-triune-straight line of force is seen through the earth or the round spherical figure which the law creates. The star of this line is held in the understanding as the third centre part formed by two to form two whole and holy in the triune body. *This star must rise.* This is our point of remembrance as we bring the law of the new era to the affairs of that era. The one straight line of the diameter of the sphere does not obscure the duality, but the central star of the duality. This straight line, under the triune law, *manifests* its dual relation *to* the central one *at* opposite points of the circumference of the sphere as its *ends*, to be the ends of the earth. The central one reaching through the earth to opposite ends of the earth bears two positives upon the circumference,—two positives that are opposite and equal, deriving their equality not from each other but from the relation of each to the central star of the whole body of equilibrium in the sphere. Now positive's in nature's vocabulary, are SONS. This word is honored by the triune body of dual forces. In this relation of opposite *ends* of creation upon the earth, we have the male and the female,—the eternal positive and negative, related *in a change* which has killed male and female by a change from dual relation to triune one. These facts are so whole

that all creation uses them in all construction. Only Christianity, or modern civilization, seems to have been ignorant of the triune creative One. Faith in this One has led the forces of civilization to the place where faith now becomes manifest in works which manifest the triune body in the earth of our understanding.

The first whole conception of life's record will be the conception, not of the man and the woman, but the conception of the Sons of Life.

If we have seen the law we will here see defined the two positives within the circle of the earth lying at opposite "ends" of the diameter of the circle as the Sons of the Law. Intelligence will define these two unto us as two which *were* positive and negative before they were seen within the triune body, and as positive and negative *were* male and female, but which, in the triune body, have become one which is three-in-one, and, in this becoming, the duality is not annihilated but enthroned and established forevermore, sustaining the whole earth. We further see that for this individualization of two by the central triune one, the duality exists and finds its destiny. In this triune individualization we have "the neutral pair" of the regeneration, which science is today defining for the world.

Nations are yet ignorant of "the nature use" of the woman. That "use" they have conceived to be female function. Now female function is the negative function, in which the female is receptive to the male, dominated by the male. The regen-

erative function knows neither male nor female, but two receptive to the Law and two negative to the Law, receiving life from the central fount of life. The regenerative "use" of the negative of life is to rise, in the law, to be a son of the Law within the triune body of life. The female is receptive to the male, but the equal opposite sons of the Law are receptive to the Law.

Regeneration has to do with change; generation with death. A regenerative era will not kill, but kill by a change our ideas of words, which were originally born of forces. The woman is a relation of force, defined by a relation to the Law. The woman cannot be defined as *a* woman in a scientific understanding of life. "The woman" and "the son" are words of universal triune life. The relation of manhood and womanhood to the universal words the woman and the son, is a natural problem. The regeneration will touch the heart of things; it will therefore define the universal meaning of the word. The "woman" is a word and covers male and female in the triune body. The word "son" covers male and female, covers manhood and womanhood. The Son of God is a triune figure, not of original genesis conception, but one which has "become." Humanity, in the understanding of the triune one, is the Son of God. The male is not the one son of the Law, the female is not the one son of the law, but the male *and* the female, becoming one in the Law, manifesting the opposite ends of the earth, in that becoming are given the one dual triune name, the Son.

The male-female exists for the neutral-triune pair, in positive expression. The son is born of the woman and the Law. The woman is a body of universal force; and nations, and churches, and peoples, and manhood and womanhood have forgotten the "nature use of the woman." That "use" is to be the Mother of One which is three-in-one, a Law of all elements. Ignorant of this use, man has conceived that he could sustain the creation without the use of the woman in the Law. He has therefore taxed her, instead of seeing the triune tax laid upon her by nature. In the triune body of force we see taxation upon two to sustain one which is three, not one which is the positive male. To learn the use of the negative elements of life is to use these elements for the ascension of triune life, for these two must become sons in the triune one. The male, to inherit the promise of conception with the Law, becomes negative to the Law to rise with the woman as the glorified Son of life. Ignorance of this primitive fact has thrust womanhood into that darkness from which she is today emerging. The business of the hour is to learn "the nature use of the woman" that we may become the Sons of the Law.

There is a truth of man's conception, and a truth of God, and the truth of God is the truth of nature. We have "changed the truth of God into a lie . . . leaving the natural use of the woman, burned in their lust one toward another: men with men working that which is unseemly, and receiving

in themselves that recompense of their error which was meet." Oh, drink no more water, but take a little wine out of the Book of Life, and live!

Now water is the generative word of beginnings. Wine is the word of the regeneration, and today water is to become wine, six vessels are to be filled, the woman of Law is to be seen in Cana, the world is to drink, and know the living fountain from which springeth life more abundant. The world may now manifest the body of the triune one upon earth, in all the ends of the earth.

To hold the triune Law to a manifestation upon the earth in the flesh of nations governments are conceived and given the universal dual inherent forces of conception within the body politic. All organic involution is dual for the triune one. Nations persistently ignorant of the law of balance, which is the law of sustained creation, are doomed to natural death. "And I have no pleasure in the death of him that dieth, saith the Lord God: Wherefore turn yourselves and live ye."

Womanhood is not enfranchised by force. Woman is enfranchised by understanding. To apply the vote of men to the enfranchisement of the triune body of the Law is imbecile. Woman is enfranchised *by interpretation of the triune One.* The republic holds a Court within its body, the business of which is interpretation of the law of original creation. Now interpretation does not ask what did the Founder mean? It knows the triune one of universal foundation. It knows the one rule of three—*It is the Nine.*

In the first triune one a scientific age will discover a scale of harmony reaching through the earth from center to circumference,—a scale reaching from C—to—C under a Seven law covering an era of evolution from One to Nine.

Dante says that Beatrice—the woman of earth's Paradise—is accompanied forever by the number Nine, the fulfillment of Three, and the interpretation of three-in-one.

Now where magnetic dominance is, the three-in-one involution of life find no expression from the midst of dual opposites. The nation has sold itself to the principle of dominance.

In the creative line of force where Three are found agreeing in one and Three bearing record to the heaven of Law as One, the woman arm of the Three and the center between opposites is universally ignored. Thus when the law is lost, man is lost and the triune body of life is unmanifest in the earth of affairs. The business of the hour is restoration of the woman to restore the triune balance which supports the whole earth, or the earth passes away for re-birth. Not alone at the ballot box is her restoration to be made, but in the brain of the race. Until the triune center is restored the dual arms of The Law are lost in the chaos of elemental beginnings where darkness reigns where light has been ordained. In the triune center, born of opposites (born of heaven and of earth) lies the whole life of the regeneration, which is normally conceived in the woman by the Law which is three-in-one.

The triune center becomes in natural order the regenerative head of the world, the head of the woman which is Christ. "For this cause ought the woman to have power on her head because of the angels." Now the angels of nature are the positive opposite arms of life in the triune body of force. Figures which are neither male nor female but Sons of the One Law, and these angels move in that Fourth dimension where there is no dominance, only the static peace,—the ether peace.

There is all the difference as to analysis whether the duality lies within or without the divine triune body of creative force. In the whole triune body there is neither male nor female. In the dual body of energy there is male and female. To enter the body of triune life is to enter the body of God and be at peace. Regeneration lies not in creation of generative forms, but in awakening from sleep. Now that awakening will be an awakening "in thy likeness." This is the day, the appointed day *when we dead awake.*

The whole struggle of nature is to reveal the three-in-one Law of Life. Nature can reveal her law only by the creation of a figure which is *naught*, but which is also the figure of the whole earth. Thought will keep this original figure, its diameter and circle, ever in the mind's eye. Here Thought will see the "ends of the earth" and a relative center in the "ends." The first—and perpetual—sin of nations and men lies in the killing of the brother opposite. Of two positives one in-

stinctively kills the other in all primitive life manifestation. And now we strike the Cain-Abel law of nature, of which we will here speak. Cain-Abel are the two sons gotten of the Law. The blood of Abel "crieth from the ground" opposite, in all the circles of life. Of every duality one kills the other until a redemption from the original sin is seen in a triune One which declares a sustained balance in a three-in-one involution. The primitive vision seeing only dual relation kills one. This killing is an original sin of the original law; the dominant sin of this day. Against this sin the voice of the law is crying from the ground. When the opposite son is killed the woman and the triune one is killed. The killing of Abel in all the earth becomes the killing of the Law at Golgotha. . . .

Inherent in the mind of man lies the honest conviction that he, by decree of nature, is the one supreme, of a dual humanity, at the ballot box of government. With this conviction lies another, namely, that the ballot box belongs to individual nations. The ballot box belongs to Life. The life of a nation belongs to the ballot box. The problem becomes then, What is the life of the nation? Is Life to build the republic? If so, a scientific age will question life and not the interpretation which primitive impulse has put upon life.

The one assertion, which passes for argument, in spite of an advancing civilization upon nature lines is the dogged statement of the opposition:; The whole proposition is against nature. The ballot

box belongs, not to Man, but to masculine man. A distinguished member of the English Parliament has given a most astounding reason for withholding the ballot from woman, namely, *Woman is woman and cannot be man.* This sentiment seems to embody the belief that woman's effort to secure representation at the ballot box is a feminine effort to usurp a natural right which is permanently masculine.

Ex-president Roosevelt, the magnetic authority of the will of the people, said in a letter to the Rev. Lyman Abbott, written for publication, "Equality I have never considered to be identity of function."

Woman demands the function of balance. In that demand she is asking Man to enter the way of life, which is an arch-way, born of two to produce One which is whole. In this way lies a manifestation of "identity of function" between dual pillars, each whole, opposite, and equal,—each finding the other in a problem of relation to a third, each whole in the self to support a stone above, which is a key to the universal way of life. A universal way will define the social-political way. Life has plan. That plan formed the republic that the republic shall know and honor its creator. Woman cannot choose the battlefield of this conflict. Men choose the plane upon which this battle is to be fought. His choice must be hers.

The womanhood of these States faces this problem today with a plea to manhood that her cause be arbitrated upon nature ground as the plea of

Life and Law. She brings a proposition of Life and Law to construct the highway which is the only way of peace and victory. A way in which dominance lies dead in the glory of One, which is three-in-one manifest in two equal and opposite to be square.

Woman does not love war, she loves life and Law by instinct. If forced to fight upon this soil, as her fathers fought, for the universal life principle of the "way" she is ready, even as they were ready, to lay down life for Life; she is ready for that sacrifice of self which lies normally in the morning of every new era of Law. Her plea to manhood today is, that he will protect her from this sacrifice by sacrificing himself, not unto her, but unto the Law. The ground upon which this problem stands is holy ground—the ground of creation.

Man ascends as Law ascends. Man cannot create. He is dual that Law may create him. Man's power lies in his willingness to follow the Law, establishing the relations of inherent forces which form the creative plane for life manifestation of the Law of creation. What is this creative plane which it is man's to form *for* life? Is it a physical plane? Can it be seen by the senses? Is it a positive? Is it a negative? Nowhere in nature can the positive create. Nowhere in nature can the negative create. The creative plane is the salt of all the earth, the great neutral of life. And the neutral plane, is it a physical manifestation? It is a

spiritual, physical manifestation born of physical force. It is an unseen spiritual region lying forever between two; a creative plane formed by two, a plane unseen, spiritual, sure, enthroned only by the eye of reason in the Law.

Can two positives form this plane? Nowhere in nature. Positives have attempted to form this plane at the ballot box of life. Wherever positive force seeks to be creative plane, that activity is manifest which is called degenerate. The creative plane lies forever between opposites. Dante defines this unseen area of spiritual force as "the land 'twixt either Feltro," a land manifest only where Law is obeyed and the triune One honored.

The creative plane of physical action—is it in the left hand, or in the right? It is a land in the midst, over and in two, manifest by virtue of two, in opposite function; a land seen by the eye of reason, a spiritual physical neutral dimension over and in all.

Now we are dwellers of Nineveh when we cannot see this land. And Nineveh is a great city in the national intelligence of the earth. Today many are peopled there, but we must go to Nineveh to obey the Law. Until we see the creative plane lying in the midst of God's eternal right and left hand in all the earth, we are the ignorant dwellers of Nineveh, "wherein are more than six score thousand persons that cannot discern between their right hand and their left, and also much cattle." "And Resen between Nineveh and Calah; *the same is a great city.*" . . . .

The nation upon election day becomes a body of elemental force, seeking creative center. On this day the nation's life force is called into activity for creation. Force naturally seeks a creative center. On this creative day force is to be centered at a place within the nation's body, a place which is governed not by party or by personality, but by a Law.

What will shall be reverenced here by the will of the people? What manifestation of life shall the ballot box record? A cross of opposites with the Law, or an activity which represents a self center among male elements? The voice of the ballot box will be the voice of the holy One *only* when Law has been honored there in the massing of forces.

We know little of nature. While she has revealed little of herself to us this we do know and this we have heard her speak with no faltering voice the earth around; Two opposites shall appear in the same center to be counted and named wherever life is to manifest creative activity: and these Two shall appear in one center, not for "identity of function," but for equal, opposite, "function." Thus, says nature. The ballot belongs to woman that man may be held in natural relation to Law for creation, else he naturally usurps the law's center in the self and thus defame the natural body.

Woman is today approaching the ballot boxes of civilization under the protection of nature, a protection which knows no defeat. Here man has

usurped her place to the limit. Here man may no longer seek to be his own opposite in the Law.

The Two Witnesses of life shall approach creation in all the earth to give expression to the triune body of life. Two, in all nature, are related to give body to the One Law. Man will not create the regeneration. Woman will not create the regeneration. Man and woman will create the body of relative life in which Life manifests as the regeneration. Life creates. Man establishes lawful, whole, creative relations with and for the Law. Thus Man is not Law but partaker of life with Law. Without the life which is given by the Law his heritage is death. The problem of equality is not a dual functional problem, but a problem of dual relation to One, in One. Primitive understanding will ever relate two things, one to the other.

The self-evident truth of the triune body is: Things equal to the same thing are equal to each other. Now the center between opposites is the first-third-same thing, which sustains two, establishing "things" within its own body of life. To know this "third day" of nature is to know the Lord of the resurrection. The day man sees this central third law is a resurrection day, to him. Now the "third day" is universally ignored. Day when Law ascends. Day of victory over death. Day when rocks are rent in twain. Now the "third day" of natural law lies in the midst of two, to write each opposite "thing" in all the universe,

equal in the same thing. The third day lies in the midst of two, to write its two opposite arms, not as one, or as two, but to write each "end" of the circle, from the center, as, 3——3. In this writing each receives the triune name which is "my name." Not until this equal, central, opposite division of the duality is seen, in union, can the regeneration begin to manifest the earth, at 33. Not until this law is seen can six vessels be seen filled with wine from the fountain of the midst, and the mother of the regeneration there.

Man will keep the figure of his original *naught* before him. This figure is a creative symbol, it is the earth. Man will thus sow the normal seed of Thought, creating globular worlds within worlds to arrive at whole facts.

From opposite ends of the circle of the earth woman approaches the creative centers of life, to meet the opposite arm of life; not, as male and female, but as sons of God, before the throne of life, while Love declares unto the world, *Now are ye the sons of God.*

The manhood of this soil, seeing the Law, will talk no more of "identity of function," no more of the equality of *two* things. Man, seeing the equality of nature, will seek to establish that equality, and not his own primitive outlook upon equality. Seeing the One Law, he will no longer see woman in relation to himself. He, looking at the Law, will see himself as the one to give birth to the Law through her, to become with her the triune Son of

God. She then becomes to him his brother, his sister, his wife, and his one Law. In and through her he is united in conscious understanding to his Maker and Lord as the whole spirit of truth descends upon him. The woman has become again the star of his life. Seeing her, he leaves hell and purgatory far behind, ascending to that heaven of regeneration where a new leadership is seen descending upon the world. And is this new leadership the womanhood of the world? Woman has no right to leadership anywhere in all the earth. Is man then to be again the dominant one upon the throne of civilization? Nowhere in life has man the right to lead or be the dominant. Who then is the new leader of life in the morning of a new day? The Law strong and mighty! In the dawning new era Life is to be lifted up and Law is to be king upon the throne of Life.

The glory of the new democracy is that it will develop a manhood and a womanhood which cannot be led and which will not lead. Having seen the woman within the triune body of life the new era has begun its reign in the brain of a race. Having seen *the* Law man and nation stand already at the gate of the Paradise of regeneration to write with Dante:

Thus far hath one of steep Parnassus brows
Sufficed me; henceforth there is need of both
For my remaining enterprise.

BOOK I

TWO MOUNTAINS AND FOUR CHARIOTS

And I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.—Zecariah vi, 1.

"There can be no salvation for these states without innovators—without free tongues and ears willing to hear the tongues:

And I announce as the glory of these states, that they respectfully listen to propositions, reforms, fresh views and doctrines,

Each age with its own growth."—*Walt Whitman.*

In the place where the Highest beginneth to shew his city, there can no man's building be able to stand.—II. Esdras, II, 54.

A new spirit is among us. A spirit giving birth to a force which we recognize as a creative force, the creative impulse of which is regeneration. We discern this presence today within the body of all thought and action. With this new spirit a new intelligence has appeared, an intelligence which is asking imperatively of state and nation the passage of prohibitive laws which shall place authorative check upon elemental appetite in the whole sphere of national life.

And what is an elemental appetite? An elemental appetite is an expression of natural force which is dominated by a primitive mode of motion. And what is the primitive mode? The primitive mode is that magnetic motion which forms the center in the self, and which, because of inherent dominant characteristic, can reveal nothing to the intelligence of another mode and another law which lies opposite, another which is discovered today and

known as an ether law, revealing a Fourth dimension in space; another born with the original law, but not revealed until the first has arrived at a limit of growth, or of physical expansion: another born within the original dominant magnetic one as an equal opposite manifestation.

Of this "other" the primitive elemental motion and law is naturally ignorant. All personal elemental expression takes on the characteristics of the elemental law.

Two will be found in all nature, having equal origin in common center, to establish common center from opposite points of the same circumference. The primitive one gazing upward loses sight of its own opposite life which is manifesting *through the earth,* establishing from an opposite position the center of the earth. Thus the magnetic law is ignorant of the opposite ether until a limit of magnetic expansion is pronounced by nature. That limit arrives when life thrusts forth from the side of the first its *other* as law.

Nature has plan which she pushes from earth to heaven and from heaven to earth till the circle of the earth is whole within and without. Nature's Dual Law and dual mode of motion is taken into account before One stands forth as the Law of Life. The primitive intelligence is universally ignorant of the one of the midst. Of the eternal Two witnesses in all the earth, the primitive eye will discern and enthrone but one. By the enthronement of one of Two Witnesses, omnipresent in all

manifestation, the left arm of the law, or other side, becomes impotent, *on every plane*, and the one of the midst is unknown. From this impotent state the world is today emerging in every phase of activity.

The primitive appetite demands *all* as its share. The primitive is the first. Now the first primitive elemental manifestation is the positive one. In all creation, in all affairs, in all understanding, in all time, this positive reigns first. The *first* age is a fire reign, in thought, in appetite, in theology, in government, in all creation. The first age evolves the fire-eater only. The original appetite of the primitive law is primitive and elemental wherever it may appear, doing all things to the limit, revealing nothing, in any of its manifestations, of that plane within its own expansive being, marked by law as "the limit of growth period."

The desire of men to possess the whole of the ballot box, and their determination to be the vote of women as well as of men, is a natural expression, which must today be related to the primitive law and to the elemental appetite of that law, the quality of which is dominance and expansion, by virtue of inherent automatic mode of motion. The dominant command of elemental law is "more."

The original dominant element of the magnetic law is magnetic force. The primitive appetite is under the magnetic law. The primitive positive one, under the law claiming all, *must* take as his own all the characteristics of the primitive law.

These characteristics become the natural dominant motions of primitive actions. To know what the primitive will in thought and actions must be, we study, not the individual expression, but the universal law which is the dominant of individual expression. The whole struggle of nations and of men is a struggle to be free from the original law and its original sin of dominance. In this struggle nature is upon the side of man. The primitive law is the dominant of all primitive construction, in both thought and action. The one result of primitive sin is ignorance of the other self opposite which enthrones the midst in two.

The one opposite is the involution. The involution is the woman, the west lying opposite the east. The involution is the left hand, or the left pierced side of Law. In every relation of the Law we find the east is the man, the first positive expression. In all primitive expression the law and the form of the involution is obscured. In all primitive government the left is first bound. All involved forces are the woman forces of creation or the negatives of evolution which must bide their time for positive equality. These are the western forces of the law. All national problems will find their "Isle of Bliss" in their western outlook. Under the primitive law the west finds no dominant expression until the east has reached its limit. All problems are to be squared within the circle of life by a universal law which knows no deviation of plan. The east, the first magnet, is under the law of limitation.

The primitive law, like man, is dual. The first dominant motion of the primitive law is a pendulum motion of opposites forced by one arm of the duality: a to and fro movement of a dual force, a good and evil problem, an east and west, north and south, a rich and poor, saint and sinner, labor and capital, man and woman question, with no knowledge of and no appeal to the One Law which walketh in the midst sustained by two. This primitive expression of law is under the reign of limitation. Another law is discovered *under* and above the law of the eternal duality. This, the second birth of law, brings a new mode of motion. No longer the pendulum swing from one arm of dual force to the other. A new law brings a new relation of opposites which forms the square. A second law declares the saint and sinner one, good and evil equalized and related to the Life of the one in the midst: a law which enthrones the duality in a "square deific," which square is one neither male nor female, bond nor free, rich nor poor, saint nor sinner. This new law and its new relative eye brings the upheavals of the last days of the primitive dominance. Under this new law nations and men bring "heave offering," "which is *waved*" and which is "heaved up." Here all understanding and all life is lifted up to fulfill the commands of a second birth of law from the side of the first. The first business of birth in a new law is a rebirth of relations.

Out of the side of the primitive magnetic law there is born today, in a natural order, the law of

the Ether. All prophecy and interpretation must rest upon knowledge of natural law alone. The birth of another law which centralizes and enthrones two appears in an order of time at a limit of growth period. The discovery of the ether has appeared on time. The new spirit and its understanding is to be dependent for illumination upon natural law.

Upon all planes of life the advent of the second part of the duality which establishes the first by the third, is obscured. All primitive understanding upon all planes of life obscures the One triune Law. With the birth of the still unknown ether appears womanhood in all the earth, under the protection of the ether law, demanding recognition throughout the world by the side of man in the governments of life. The law of the involution, or the growth within the body, is the law of the woman, and the universal law of the woman is the universal law of the ether. The law of external expansion is the law of evolution. Evolution is the *man* of that dual relativity which is involution and evolution.

Throughout our discussion the man shall mean the magnetic law of the *evolution* and the woman shall be the ether law or the *involution.* The ether must be related to that dual twentieth century which is the "third day" of a Christian era. The twentieth century has already been named the ether or the woman century. Through the body of the woman the triune body of the One law is es-

tablished. The ether comes to establish the square within the circle by revealing a new third first principe, which is the moving principle of life, and the fifth principle of the square: the One of all. Now the fifth principle of the square is its central point, born of the eternal duality, a fifth under the one Triune Law of every side of the square.

The fundamental of the present uprising in the womanhood of the world must be related to the uprising of an ether law, to which manhood and womanhood are equally related. The first dominant, in all parts of life, is naturally the man, by which we mean the universal positive. The dominance of the positive magnetic law is at an end in all civilization, that dominance died with the discovery of the ether.

The magnetic law is the controlling law during the era of physical evolution, or external expansion. For illumination of the physical magnetic law we have the symbol of its whole being, *the natural magnet*, the motion of which is a to and fro motion, forming center in the self, gathering by its own mode of motion, fastening to its own center all the base metals of nature, rejecting that metal of the highest, the cosmic metal belonging to the law of the ethers for the building of "The Highest." The square city of the Law is street-paved with this metal, which the magnetic law rejects by its own inherent primitive mode of motion in all the earth. Now gold in all ages has been known as the symbol of the whole Truth of the One

Law. What it is in symbol it is in fact. Now fact may be the fact of the magnetic law, and as such be truth. The same fact in relation to the ether law may be lie. In the reign of the One Law, the argument may "agree with thine adversary quickly," for here all fact is recognized as truth when placed *in whole relation* to Law. Reason to-day commands the reasoner to know, he may no longer guess. That which is natural under the magnetic law is un-whole and unnatural under the ether law. During the generative era the dominance of the man, or the magnetic relation and motion, is primitive and natural. During the regenerative era relativities are changed. Gold lies outside the generative magnetic center. The civilization which searches for gold with the natural law of the magnetic era is neither a scientific nor an intelligent civilization.

We will not then look for the gold of the law anywhere in nature in the primitive self-center formed by primitive understanding, under the primitive motion of dominance which ignores the square of the circle. The original elemental law, the natural word of which is "more," is the magnetic generative law. Within the eternal body of this law creation wrote another, which has now arrived, born at the limit of the dominance of the first from the side of the first.

With the birth of the ether law appears legitimately ten thousand problems vexing civilization: these vexations are *with* a rising law, under the

protecting arms of a natural resurrection. From the side of the generative law appears today another, known as the regenerative law. This law is the way which giveth light, and has to do with the metalic ethers of nature in all civilization. This regenerative law is now discovered by science. The birth of the second law is not to be argued: it is here. That which is to be seen by the new reformation is the relation of "things" and movements and problems to this newly discovered rising law.

The function of the second law, born of the first, existing *with* the first, is the establishing of triune relations with the first. A universal law is universal. The establishing of the triune relations of the dual magnetic-ether law is the problem of civilization. One is no longer to be dominant in single aspect. One is wholly dominant only in its dual one aspect. In the whole universe the problem has become "the neutral pair." Science is face to face with the dual relations of one in all the universe. Law is itself under the dual Law to return to itself above, as a Three in One book of nature.

The generative law, with its fixed magnetic motion—and the will of that motion to gather into a self center—has planted its automatic motion, not upon one plane of life manifestation, but upon all the planes of all the circles of its sphere of activity.

A change of dominance, even in law, is manifest in all nature. Things *related* to law are subject to this universal change. No thing may escape. Every place, and all people and government within

the places where the primitive law has planted its dominant motion, are under this universal law of change.

Reform today, unrelated to nature and natural law, is futile. Intelligence, not force, is the leader in the natural regeneration fast hastening to civilization. Force cannot conquer; it can only subdue and obscure the One reality.

The original law with its original expansive appetite has planted its "to and fro" motion upon planes of mental activity. The original law manifests in all nature, as a dominant control, until an hour arrives when, upon all planes, mental as well as physical, *original elements* are seen to "break down" in an order of Law. This breaking down of original elements is not conjecture, but is today numbered among scientific facts. All original elemental conception in government, art, music, things, is under the law of this scientific "breaking down" of elements which are written as the first rulers; or the "*elder*" forces of creation. A new birth in literature, art, music, science, government, is the heritage of civilization this day.

The need of the world is not the battleship. The cry of life is for that vision which shall relate life to an ascending law, ignoring personality,—a Law, destined to be victor in earth and in the heaven of earth! A Law, ruler and commander in the ascension of forces which we call the awakening woman. The breaking down of "original elements," hitherto considered impossible by science is

seen to proceed from the breaking down of a law at a "limit of growth period."

The problem: "Votes for Women" is a proposition of Life to break today the magnetic center of that masculine *trust* in votes which the primitive law has established in governments. The political proposition is the scientific one. To break the magnetic center in one of a duality, establishing center instead with one opposite, is the problem of the scientific world: a problem which is today stating itself in all social and political questions. The secret of this break is the secret of chaining the Satanic motion which is *always* a "to and fro" magnetic swing, forming center in the self, ignoring one opposite (which exists to reveal the Law of the midst) *always* "going to and fro in the earth, and walking up and down in it." The *secret* lies in that Christ principle of nature "passing and going through all things," the figure of which is *the Ether*, the woman, forever *with* the central Law, the "Mother of all living." While the generative law is chained to the *magnetic* motion the regenerative manifestation belongs to the static ethers. The suffrage problem stands not alone, it is related to an uprising throughout nature. Not a woman problem, but a problem of the unveiling of the universal *law of the woman.*

Nature gives to nations today a new law of external expansion proceeding from within out and from without in: a whole proposition. Her new law reveals and commands a conception of life *with*

forces *involved.* She gives her two aspects of the One law to all creative activity: one generative and external; the other regenerative by natural function proceeding from natural relation. The relations of the first law are established automatically; the relations of the second are to be established by intelligence and understanding. Both aspects of law reveal natural function, each an expression of inherent creative activity. Each projected as lines of force from the same life center,—lines which proceed from the same center of the same sphere toward opposite points of the same circumference: one line moving naturally toward the east, one moving naturally toward the west, each establishing the diameter of a circle; each under the law of a center limited by a circumference; one under the law of the east, one under the law of the west; one under the law of the positive, or the man of force, one under the law of *the woman.* As the east or the man, the magnetic force, has limit of expansion in the light, the west, the woman, the ether force has limit of obscurity, under the law.

In all forms—and all forms are spherical—the east is the symbol word of the magnetic physical law. The *place* has law, and the figure *in* the place falls under the *law of* the place.

The east expresses first; it is the magnetic masculine force, the first natural dominant, and, as the *first* dominant is under the law of the first man, to give birth to one from the side which shall establish the Law.

The east is the first natural dominant and as such is under the masculine law. All globular, or cell creations, obey this order, from brains to worlds. The east has the first magnetic pull. Not until the positive of the primitive relation arrives at the limit of expansive power can the one equal and opposite arise to conscious power. All positive forces are first drawn eastward during the generative period, and westward during the regenerative rise of law. The north is opened by way of the west.

The first physical manifestation of the law is the generative manifestation. In all nature the generative is the physical law which expresses first,—first in all forms of thought, first in all governments, in all religions, in all science, in all bodies. All evolution has to do, *first*, with the physical generative law in ignorance of an involved one, to be born at a set time, as an involution of the original law. An involution from which the first manifestation *must* accept its redemption and ascension.

In every "garden" of law the original one is first "planted eastward." Unseen lines of dual force, related to the birth of the regeneration, move westward from the same center, arriving opposite in the west, to arise normally from the west. The west is the first executor of the regeneration, by a nature decree. To the west we look for the natural emancipation of the Law. O Star of Empire, to thine own self be true this day of Life!

The emancipation, today, naturally belongs to

west and south lying opposite east and north, an emancipation which shall break the magnetic center of elemental expansive appetites in brains and bodies. Manifestation of the regenerative law, based always upon the equality of the involved with the evolved, the outer with the inner, comes normally from the west to define itself unto the east. "So," says the Prophet Isaiah," shall they fear the name of the Lord from the west and his glory from the rising of the sun." But, "Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south."

As the physical generative law expresses first in all nature, so the understanding falls naturally under the motions of the generative one. Generation is the first dominant of law. The elemental appetite chooses for man, in all thought and action, the dominant will of the masculine law, in which is no power to impart knowledge of the law of the "limit," or, of the way of escape provided by nature, *at* that limit; in a revelation of another order in nature, arising *after* the first, born *of* the first; *without father or mother, or motion of descent.* The *second* order proceeds out of the *loins* of the *first,* to redeem and establish the first. This second "order" proceeds from a conception *of the law with* the involved, negatively expressed; or, *woman elements,* of the generated form.

The first order of law moves in its automatic consciousness from its life center toward a circum-

ference (which marks the limit) without any knowledge whatever of the existence of a line of force opposite, which has grown with its own motion. The primitive intelligence in no way relates this opposite function to its own circumference. With this opposite one it therefore makes war. Law brings to Thought a mode of mental construction which establishes relations, not by opinions formed by the motions of force, but by the One Law. "And truth shall spring from the earth." "The seeing eye and the hearing ear," the Psalmist tells us, "the Lord hath made even both of them."

Opposite equals form the diameters of all circles within the spheres of all thought and action. Says Ecclesiasticus, "All things are double one against another: and he hath made nothing imperfect." . . . "A man of understanding trusteth in the law; and the law is faithful unto him as an oracle."

The problem of the stability of the sphere becomes the problem of holding opposite lines of force in triune relation upon all planes of activity till at the limit of expansion the vision of the first positive order is reversed by the vitality of an opposite line of force. This reversion of vision turns the eye of the expanded positive one back toward the center of its circle of power, back toward the fundamental one, dual, triune, note of existence; and there is *then* revealed a line of manifestation opposite the self, proceeding from the one life center, sustaining that center equally with the self. At that limit, marked as a circumference or limit of

expansion, the positive expanded magnetic one shall be turned back toward the central beginning: he shall look, and Lo! the Flaming Sword has kept the way of life. That look shall be *through* the circle of the earth at the involved opposite point of circumference, and the look shall reveal two lines of force *and* a center of force which covers all, is over all, and through all. Two lines proceeding from and with one center. Two centered equal forces here appear as *one*, existing in the reality as *three*, to be expressed externally, as *two* and explained as Three-in-One.

This look has revealed the two dominant witnesses of the law. It has shorn one of positive dominion throughout nature. The "look" has revealed another than the primitive dominant one; another which is forever with the law, despised and forsaken when the law is despised and forsaken. Law is enthroned and two are shorn of dominance by that central One of the midst which is over all, through all and in all. Vision shall be carried *through* the earth, and not eternally "up and down in it." The eye of reason builds the world of its problems, placing duality in natural relation, *for*, equal, *opposite*, function *in the same center, as it was in the beginning.*

The circle, then, which in revolution becomes the sphere, must be the first *figure* of regenerative revelation to our understanding, as we pass from the dominance of a first order of law, to the enthronement of the second order, or as we pass from

the dominance of primitive law and primitive appetite to the domain where dual man is positive and all elemental laws negative within his and her will. To this *figure* (remembering that the figure is *naught* and will pass away) we look for light as we seek to establish the republic which, like man, is born today but not established. The law of that relation which conceives is not the law which sustains. The nation is searching for the sustaining law of equilibrium. The mind of the will of the first order of nature is more subtle than any beast of the field. To this *beast* we have bent the knee, listening and obeying, while he declares unto the nation: "The see-saw motion of force is the motion of balance with which to establish the republic." That which the nation seeks is *not* the "see-saw," but the balance of equilibrium which proceeds from external equality and equal internal interchange of the forces which that external relation involves: not the see-saw of balance but the balance of justice which establishes two opposites by the one central law, revealing *one in the midst, as the one law of* dual opposites.

First, the see-saw play of childhood in activity without progress, in the building of nations; *then* the coming in of another and a better law, manifest as the will of the people. *First* nature sends out the raven, or magnetic force of Noah or nature, with its to and fro motion, then the Dove of ascension to declare a new creation and a world reborn. The raven discovers nothing, it defines nothing in

nature, save a *mode of motion.* "And he sent forth a raven, which went to and fro." This the eternal, universal, magnetic *way* of life in accumulation of force.

Creation follows one dual mode of motion, and that, a generative and a regenerative one; and the physical, the masculine, the magnetic raven expresses externally *first* in all thought and action, and in all building. Nations and men die because they make no provision for that place in the universal law where the raven, or the physical, magnetic law, breaks down; and nature (or Noah, the Law of the physical-nature seed) calls unto him the Dove, or the one involved in law with the Raven. No provision for that place in external expansion, where the involution *must* be *counted* as the hope of that balance of equilibrium which is the creative command of the regeneration.

The sign of "the limit" in original law and its appetites is that to and fro sign, drunkenness. There comes an hour, at the limit of physical expansion, in the experience of the generative law, when the see-saw motion of magnetic energy naturally produces that state of drunkenness in national life which declares to the forces which *think* and are yet sober, that the balance, even of the see-saw is destroyed, and the one problem of national life has become the problem of how to restore and lift up the center of the square.

Drunkenness is an over-expansion of the "to and fro" motion of the raven of law; a nature state,

from which there is a way of escape provided. A way which covers up this drunkenness of the first nature law by a backward motion of the fundamental duality which restores self respect. This backward move is toward a central fundamental note, lifting up that note by lifting up one lying opposite.

Not until this state of drunkenness is revealed will we see the triune Law as the way of escape which shall cover the sin of natural original creation, which sin is the over-expansion of the original mode of motion which creates drunkenness. "And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward and covered the nakedness of their father, and their faces were backward, and they saw not their father's nakedness."

For this "garment" born upon "both their shoulders" civilization waits. In the day of regenerate understanding, when we see this old and new testament of law as a pyramid of life, with base and apex of physical law reaching from earth unto heaven, we may relate this garment of the first testament of life to that seamless one of the regeneration which is spiritually and naturally divided into four parts, at a place of sacrifice. This understanding must be read from that lawful place, in the promise of Genesis, where "God shall enlarge Japheth." And "blessed be the Lord God of Shem; Canaan shall be his servant." Now Canaan is a land which we know as that land which

all Hebrew, or original elements inherit from the Law. These Hebrew forces ever seek this land of promise by a *to-and-fro* motion of wandering in a wilderness. Yet are these the chosen of the Law, to bring forth the regenerate redeemer of all life. At a limit, marked the mountain of Sinai, a law is given the original creative forces; a Law written upon Two, and in Two; "written on the one side and on the other." "Written on both their sides." And these Two are the *one* table of Law which the original, masculine, magnetic motion breaks, wherever it is given dominant expression. This dual table of the One Law is the one which the masculine law breaks, in all civilizations, in all governments and in all ecclesiasticism. Wherever the magnetic one is leader the one which is Two is destroyed. America shall now restore the original table. With this table she shall rebuild. With the broken stones of creation in her hands the womanhood of the world, *today, cries out.* Her voice is the voice of *stones,* demanding the restoration of the one creative Law at the ballot boxes of a United America.

"Hew thee two tables of stone like unto the first, and I will write upon these tables the words that were in the first tables which thou breakest." All creation shall restore the *two* natural tables of the Law in "the regeneration." All elemental forms, all creative beginnings will naturally break the *Two* tables, during the generative period.

Men in building, and in seeking to sustain gov-

ernment upon the law written upon *one* table of creation, have done nothing original, save obey an original automatic mode of motion, before the birth of Thought born of Law. Thought is born only of the Law, rising from the midst of a Two hemisphered brain which is *under the law.* First, the brain sends out the magnetic action, called thought, born of a *to-and-fro motion* there, which arrives at Sinai, but arrives not at understanding of the Law; then, balance of east and west, right and left, with the equilibrium of that balance, which, manifest in any form, must release the regenerative law, and lift up the center of the sphere in an equal distribution of life energy. Why balance east and west, in brains and governments. That I be lifted up *from the earth,* in all forms. "Lifted up" to *reign* as a trinity of force, born normally of two to become *one in the midst.*

But the Old Testament dominance is long, and the journey from Canaan to Bethlehem through ages of ignorance. During this journey the north is unawakened, frozen, yielding not the garden, "which was a sepulchre."

The law of balance has nothing to teach save the regenerative law of life written upon the Two equal generative tables of every Genesis. Nothing else in brain, nothing else in government, nothing else in religion, nothing else in sanity, save the balance of east and west, that the north may be opened and the south and the north and the east and the west become a seamless garment divided

into the Four natural parts commanded by the natural science of regeneration.

Wherever insanity is, wherever drunkenness is *the* cause, is it not the one cause of unbalance, an over expansion of the positive one, a broken table in the stone of creation? Has not Life planted the two stones in brain, and blood, and body? Shall not Love place the Two stones of the one law in the ballot boxes of Christianity? Only from Two can the power of Four arise. "And I looked and behold Four Chariots came out from between two mountains, and the mountains were mountains of brass."

The nation is entering a regenerative era seeking to balance that era upon *one* "Table." The terror of the law is its "to and fro" dominance in the brain of man, fastening thought to the one eternal motion, establishing that drunkenness which is the insanity of the primitive one *there*. To break this over expansion of the magnetic one in the brain of the race is the labor of Hercules. Death is the penalty of refusing this labor. Civilization faces in all its parts the problem of the broken stone of the Law. The broken table is a broken square.

Nature is forcing recognition today of her risen regenerative Law, her Lord of Love and Light. Not wisdom alone is our need, but wisdom and understanding. The *science* of Christianity is revealed in the dual Bible of all life. That book is sealed while its Law is unrecognized. The Bible

of nature opens only to the Law whose name is One.

We have had opinions about the dual Bible. The Law alone breaks its seal. Happy he to whom *faith* has made the record whole, from cover to cover. It is a book about the science of government and the art of life. From Eden to the victory of the woman clothed with the sun it is about the emancipation of the son of the woman, the regenerative One. The woman is veiled by the primitive law. Today the veil of the woman is rent throughout the world: the Law has conceived with Mother Earth. From the universal west shall the regenerative birth arise which quickens the East.

The woman of the regeneration is Seven veiled in the understanding and consciousness of a world: veils are to be rent, a primitive law beheaded: and that Head, given to the woman, *for the regeneration,* before she may stand among us as the One naked unveiled Truth of the whole-triune-regenerative relative Law.

The power of the primitive relation is a mighty mode of motion which holds civilization and brains and hands and powers in its grasp today. The left hand and the left brain of the world are out of balance with the right. Two powers are to be nailed opposite and equal, two thieves are to enter paradise from the midst. The triune one is to be enthroned from Golgotha, "the place of a skull"; the world is to be buried with the Law to arise *again.*

To awaken the One of the midst from among

the dead is the Herculean labor of the world. This labor is twelve and is square. There is no squaring of the circle without recognition of that fifth principle, which was the third, which was the first; conceived as a dual Four, explained as two, existing as three in One, from the beginning. The squaring of the circle by civilization rests upon knowledge of the ancient physical law of forces known as a law of holy trinity. Nowhere is the holy square one established without conception of the Law with the woman of the regenerative relation. The square is the first foundation.

At the meeting of the ways man shall make sacrifice, or the Law again is sacrificed. Here men and nations shall yield up themselves and their bodies to the Law seeing only the One triune relation. Of this normal sacrifice nations are afraid. Their trust is in the man of war. They are *afraid* of the sacrifice which establishes the relativities of the One Law; afraid to cast all care upon that relative Law, to rest in that One relation which conceives with dual man the balance of equilibrium, placing a yoke upon the shoulders of all,—a yoke *which is easy, and whose burden is light.*

The era of regeneration will turn to "The Book of The Law" to read the command of the voice of the regeneration to the Hebrew forces of creation: "See, that thou make all things according to the pattern showed thee in the mount."

Man is one; he is therefore a relation of two in all his parts. He lies, then, in the law, to manifest

triune perfection in the flesh. The duality of man's organism has lately been explained by the very highest authority as an arrangement of nature, whereby "one arm of the duality failing, existence may continue by pressure upon the other arm of function. *And for this reason man is dual.*"

This reasoning is but the clutch of the to and fro motion which obscures the One Law upon the understanding. In all the earth the duality exists to establish the triune One from the midst of them. Man's brain is yet unborn; man's power is not yet the power of One. Man's power is not his own until the one relative Law is his. This learned authority has said, in fact: "Two exist, so that, should the man refuse to work, the woman may and can do his work. Two exist, so that, should the woman of the duality fail to do *her work*, the man may and can. And for this reason Nature made dual organism in everything."

Wherever the triune One Law is unrecognized darkness reigns. The awakening of the ether must equalize the duality in civilization and its brain, casting out magnetic dominance, revealing the One law of the midst, over all. The race of the future taught by the Law will discern *between* its right hand and its left, and Nineveh shall fall.

This same learned authority has declared to the world that there is no word in all the Bible about the brain, and that there was no law of brain culture known to the ancients. Was not the "cup" of immortality given at Golgotha, the place of a

skull? The Bible is the psychology of life by the *way* of Golgotha. The Bible is *all* brain law.

One is dual for manifestation of the triune One. The period of this manifestation is known as the period of second, or regenerative creation. Dual generation exists for triune regeneration. The dual generated body and brain of nations and of man exists for the regenerative period. The period of generative existence is limited. The regeneration knows no limit.

Every seed is dual,—every herb, fruit, grass, "yielding fruit after his kind, whose seed is in himself." Within two the regenerative seed is born, "Without father, without mother, without descent," born of the woman and the law. The regenerative "seed" is the central seed, the Alpha and Omega of Life. This "seed" rests as One upon Two to establish Three as one, agreeing in one.

Womanhood comes to the governments of the world today, not to do the work which the male of a duality will not or cannot do, but to establish the One Law which carries the burdens, and does the work of the Father "which sent me." She comes to make of political parties normal seed. She comes to establish regenerative relations within the bodies of each; comes to give the dual heart, the dual brain, the dual blood, of the one *breath* of the triune body of Law.

Until the dual opposite relations of functional life are established within inherent constructive

force, each force, which we call *party*, must stand outside the plane of normal creative and recreative activity. Every male political party is a *male* formation, without power to manifest the One law. Such an one cannot write the republic in that "square deific" within the circle of its life, which is that "square deal" of nature which establishes the seed of equilibrium lawfully by an equal relation of opposite forces, forces opposite to glorify the One Law of Life. Between two male factors the triune law is crucified, and this manifestation is eternally the same, in every age and place.

There is a dual law of life in nature, *and* a One Law of Life. There is a God and a Lord God. There is a generation and a regeneration. Final creation rests upon the One Law which appears through the woman of life. We have taken the masculine arm of the seed of life and separating that arm from the law, we have commanded it to create the republic of the United States. We have broken the tables, and laid the sin upon the Lord God.

Liberty is a regenerative seed,—a seed created within the image of a triune One. Political parties created outside of this image cannot create Liberty. Life makes a dual covenant with man. He serves the positive arm of that covenant only to a limit set. "For if the first covenant had been faultless then should no place have been sought for the second."

The first covenant is that generative compact which writes one of the duality as a negative, re-

ceptive to the positive arm of law. The second covenant writes two equally receptive to the Law. The first covenant has to do with the duality and with *one* of the duality a dominant; the second has to do with the state of holy trinity and the dominance of the One Law in Two.

When political parties are normally formed, each may claim to be the possible regenerator of the affairs of the republic. The regenerative relation is born of the generative two; that which is different is the dual proportions and relations. The woman manifests not only herself but herself and the Law. In all nature we find the normal creative proportion to be H20.

That which is regenerative is regenerative by virtue of the natural lawful generative duality. Every normal generative force is dual in itself *before* that union of opposites which establishes the square. The Two Mountains of the law eject Four Chariots. The mystery of the fourth dimension lies in the first.

The first normal birth is a birth of holy trinity. When political parties are normally formed, resting upon normal duality for the One Law, *then* that which they shall conceive must partake of normal wholeness. To be whole is to be dual and self regenerative through the One triune Law, the one Creator. To be self regenerative is then to be formed of dual equal opposites. Our political parties are today written outside the one Law in the chaotic darkness of creation's morn.

The Republic of the United States is not yet conceived of the Law and the Woman. It is not yet holy created. America represents the elemental force out of which a republic is to be created by the breath of the Law. The positive arm of creation, by its to-and-fro motion of magnetic energy, has gathered the elemental forces of creation for the hour when Creation shall move upon the woman in recreation. America has gathered elemental forces to her shores from all climes, by virtue of her inherent law and its magnetic motion. She has not yet been established a Republic or been created by the One Law. She has gathered the materials and formed the external structure without the Soul of the Law within.

Not one inherent principle of Democracy is yet enthroned in natural law. That which is not enthroned in the One Law may be overthrown. When the Republic is enthroned in Law the will of the people will be the will of The Law, where now the master of the will of the people is the personlity and party of primitive impulse.

When the Republic is enthroned in Law it will know the square archway of the Law; it will recognize its problems upon the right hand and upon the left; it will see the Law which *stoops* to write *twice* upon the ground; it will recognize a first and second writing of the Law in all evolution. Womanhood is today fighting, alone, the second coming of that principle of the soul: Taxation without Representation is tyranny.

Against this second appearance of the law is arrayed, church, state and national head on the one side; womanhood, a minority manhood, and the Law of Life upon the other. America is suffering today from many burdens,—burdens which shame her civilization. Her chiefest crime is her crime against the resurrection of the Law of her being *in* this denial of the appeal of womanhood.

Already the term "militant suffragist" is born, because compelled. Is a battle field the place for womanhood? Who forces her there? The state and national head. Have we forgotten the blood which flows in her veins? Do we marvel that she asks the gift her fathers asked? The marvel is not that she asks: the marvel of modern civilization is that she should have to ask.

Every positive force will steal dominance by a mode of motion inherent in its own body. In the pendulum swing of affairs the negative of every era must become the positives of the next, taking naturally the sins of the positive law, oppressing where they have been oppressed. Labor under this law must become naturally as dominant as capital, womanhood as dominant as manhood. This the terror of ignorance of the *use of the woman,* or the opposite involved equals of life. Ignorance of the regenerative squared balance of equilibrium holds civilization to the to-and-fro motion of activity without progress. The one lawful positive is the one in the midst of Two. The normal regenerator of Two kingdoms is this One. Life knows but

Two kingdoms and these are one in that Law which is eternally the Triune One, in the midst of two and eternally *with* "my two witnesses" in earth and in that heaven of understanding where the kingdoms of this world are become "the kingdoms of his Son." "And the Seventh angel sounded: and there were great voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and forever." "And the *elders* fell upon their faces and worshipped." "*Because thou hast taken to thee thy great power and hast reigned.*"

The positives of all dual lines of force inherently take to themselves the power which belongs to the Lord of the midst. There comes an hour when the Law claims "thy great power."

The one lawful positive is the regenerative triune one of the midst of Two. Power is taken *from* the Two to be given to the one in the midst. So, "my two witnesses" fall "dead in the street," to awaken to the eternal life of the Law. The to-and-fro motion of the magnetic law in the brain of what we call Christian theology has scratched the head of the world for two thousand years, asking, "*Who* are the Two witnesses of the Revelation of the regeneration?" What eternal idiocy! And how long this darkness is to continue is for the present day to answer. This Bible is a book of Life. Law governs life, and this book is a "Book of the Law" and its *way* and *its* Christ. Your

two omnipresent witnesses of the regeneration and its Revelation are the two witnesses of *all creation*, —the man and the woman of life, and the man and the woman of universal Law. Your Two witnesses are a magnetic and an ether Law, before us today. And in the midst of these "the Law and his Christ." Your "Two witnesses" are the eternal duality of creation, Life's Two Tables of Stone.

The One of the midst is ready today to *take unto himself the great power* of the midst and reign in Two; if, and when, man will resign his dominance and turning to the triune natural Law release unto that Law the womanhood of this republic.

The one lawful positive is the Law. The throne of Law is "in the midst" of the circle of the river of the water of life, bearing fruit upon either side. The one lawful positive is the Law, in whom, and before whom, all republican institutions are bound to be negative—or woman elements—before the positive, *Husband* of nature. "Thy Maker" is the whole creative Law,—Ruler of all institutions acquainted with the Lord of Hosts. And *this* "Maker is thine Husband," before whom all the earth, in the regeneration, is to be the woman, "silent," obedient unto Him, seeking knowledge only of Him, the Husband of all the forces of natural, national, social, and political life.

This Bible is a book of authority, and *all* about the "authority" of the Husband of life and Law. The trouble with man's understanding has been that he has thought it was a book about *his* auth-

ority over an individual lying opposite him, *in* the Law, mistaking himself for the Law which is Lord of Life, the Ruler and King in governments and worlds.

Man has fastened the universal upon the individual, interpreting the universal *for* the individual. This the terror of the primitive law in dominant relation to the brain. Mankind is still in bondage to this system of thought and construction. When the second order of nature appears with the second aspect of law, which establishes the triune One a crucifixion of the first, is written, that the One which is "the Law and his Christ" may be enthroned. There is a lawful crucifixion in a natural order of ascension. The world is called upon today to crucify a law, and an order, which has fastened one mode of motion upon all thought and action. Man will crucify this law or be crucified again under its dominion. This law is the originator of war and the struggle for dominance. It is the forerunner of "a better way" to be cut off to make place for another, whose name is One.

Man will today cut off and crucify this primitive law, or he in supreme ignorance will crucify the regenerative One, knocking today at the door of all civilization. Man is yet in bondage to the primitive law and its primitive understanding. Nature, which gave the first, has given also the One Law which is the one way of escape. And when we come to the problem of intelligently *husbanding*

our natural resources in the brain and body of nations and of men, we will give unto every problem and every force *the whole Law*, as Husband, and protector, and friend, of the equal rights of all.

Before this "Husband" America shall be silent and obedient, looking only to the affairs of her own household, begetting only those children which are gotten of the Law, its own will as naught. The personal will in this triune relation is buried in the will of the Law, is negative in all conception to the will of creation. The two wills buried together, arise together. Man in ascension *with* the Lord and Law of Life rises in that *equal* relation of positive forces where one, *naturally*, yields up life and power and will to the other. Dual man accepts this sacrifice, this gift of the life and body of the triune One relation. In this acceptance, the Law (by the will of man) yields up life and power and will unto "My two witnesses in all the earth,"—and greater love hath no *man* than this.

"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ," says Acts four, twenty-six.

If man is to attain power and might and will his attainment must be the gift of nature through the Law and his Christ. All things in nature may partake of the regeneration which is upon the world today. Man alone may achieve that whole union which, manifest at Golgotha, declares the Christ of the Law as the gift of life to humanity.

Our understanding is yet related to the first cove-

nant only. In all generative covenant the generative understanding alone is enthroned. Woman is in the first covenant, to *appear* in the second, "for man." In all primitive generative conception of thought the man will see himself written "for" the woman, to protect woman—from other men. His dominant protection, for which he thinks life has written him, will, under the masculine generative law, world without end, take the form of *denial.* Is it not Goethe who defines Mephistopheles: "Among the spirit of denial Thee?" The first and eternal primitive denial is the denial of the One Law. Wherever we have one of an opposite equal dual manifestation *denied,* we have the denial of the One Law and the blindness from birth which obscures the One of the midst which redeems "My Two Witnesses." This is truth of nature whether we discuss the question of good and evil, or Votes for Women. This denial of one is the eternal trick of the devil fastened upon the brain of a race and there manifest, whether we invent new religions or flying machines. Eternally, "Among the spirits of denial Thee." We have had the magnetic law manifest in the religions of men. The ether descent upon civilization must awaken, in a natural order, the religion of the One Law, given with morning stars. To break through *the denial* is the problem of all invention.

Man has *denied* woman her place in the law at the ballot box under the automatic motion of his brain and body which produces his thought. That

denial, Mephistopheles today yet whispers, is for *her* protection. Woman's protection is not in man's power, but in his will, which gives him the power to give her the protection of the One Law. He cannot protect her, he can *see* the law of her protection writing himself in that law. Has not Goethe, in the second part of his divine tragedy of the One Law of Life, shown us that the whole experience of man with this "spirit of denial" is recovery of possession from the sea when he has become blind to all save the truth of One?

In every problem we will find that we have a dual relation under the law of the man and the woman. In every problem we will see the man, or the positive arm, present the same argument of denial of one opposite, based upon the idea of protection to the negative one. All problems present this relation, and all solutions bring the one remedy and the one proposition. There is nothing original in the whole primitive area of thought and action. And the primitive extends over the whole generative period, to the birth of the regenerative law in understanding. In the generative testament of life the man will see himself written *for* the woman. And the woman will serve *him*. Under this law labor will believe itself under the control of and servant to capital.

In the regenerative era the woman arm of life serves the Law, and the man serves the Law, and justice sits in the midst, with the Law, blinded to either arm of the duality. The regeneration re-

veals the fact: "Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels."

In this regenerative vision we will focus the eye, not upon the part, but upon the whole, or holy See. In this "See" we will recognize the rise of all negative life, as the woman arm of Law, rising, today and in all days "*for* the man" and his ascension.

When the eye has ascended from the generative to the regenerative understanding we will recognize the Bible of civilization as a record of the way of life to be interpreted by life, and not by men or by women. We will see here a universal way of life, belonging to all force and to all men, who will follow the physical Law till it become the spiritual power of the world.

Our first understanding is an unrelated understanding. The generative eye has left the Bible of Christianity unrelated to social and political life. This conception gave us no understanding of that Law which is written *within* a law, to be the one "for to come," uniting all in a conception which must cover the religions and the governments of the earth with the garment of the One Law, seamless and square.

We must see that a relation of forces called a triune relation is one which becomes a Law. The awakening brain of the race still under the inspiration of denial, to which the brain of the race is fast, today asks, If we have the Law as ruler and crea-

tor, what need or use is there hereafter in any religion for that word *Lord?* This is equivalent to asking, If we have a relation of forces which is Law, of what use is there for a plane of expression *for* that relation? The Law must have the Lord and the Lord his Christ, a triune whole body within and without.

Is not *the Lord* a plane of expression for the triune relation of force? And is it not the business of men to make that plane of manifestation the self, and thus prepare the body of the Lord for the reign of its Christ upon earth, in governments and in tabernacles not made with hands? Can science remove the personality or individual expression of the Law? Nay, it can establish.

The Law and "the Lord and his Christ" cannot be separated in "the word." The Church may deny one, science the other. In learning, the two are a triune one. In the evolution of our understanding the Law which is first "it" in the primitive era, becomes "Him" in the positive understanding of the regenerative reign. That which *was* negative in primitive consciousness (or *it*) takes positive place in relation to humanity. Dual humanity in at-one-ment stands before the Law as negative servant. The Law is thus related to humanity as a positive one with which humanity is to conceive.

We see in the record of creation two natural accounts recorded in every Genesis of life and Law. Nowhere in nature, nowhere in civilization, do we find creation recorded by the Lord God in the first

of Genesis. The Lord God has function in creation not given to God, and that function is a birth in man by the awakening of the woman. We see that the second of Genesis in all Genesis is not the record of the birth of the first man, but a record of the man who is the first to give birth to the woman. Adam—in a scientific view of creation—is not the first man, more than America is the first nation. Adam is the law of the first man who gives equal birth to the woman *of the side*, by the breath of Law, *after a mist* has risen from the "earth and watered the whole face of the ground."

The first of every Genesis, in the creation of nations and of men, gives record of the birth of the "living creature;" the second, of the birth of the "living soul." This second birth is by a process which reveals a tree of life in the midst of that garden of the Law which in all construction is first "planted *eastward*." "And there he put the man." And *there*, in the east, the dominant positive of all elemental construction remains, until this same positive masculine force is driven out by the law "at the limit of growth period." "Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. *So he drove out the man*."

And not until the man *is* driven out (for nowhere in nature is the woman driven out of the garden of the law) can he *know* the woman. Not until he is in a position to turn, and be moved backward in his vision toward the place which marks an en-

trance to Eden, can he behold the Flaming Sword of division *which keeps the way of the tree of life.* Not until this *driving out* of the man can the woman conceive *with the Law,* anywhere in holy creation.

The result of the division is that the man of this division learns to *know* the woman opposite as his wife or balance force, equal in opposite relation *with the Law.* Knowing her *in the Law,* she conceives by the law, a conception which is dual. The woman force first recognizes the Law as a dual positive expression in creation, declaring at once: "I have gotten a man from the Lord, and she again bear his brother Abel." Here is the first square conception of man and Law. That which is of the Lord is at once dual and square. The first birth by the Law is Cain-Abel.

While we have only the generative eye for revelation we cannot conceive square revelation. Generative law produces the form *in* which force is transmuted from the generative to the regenerative understanding. Generation is the letter of the law, which cannot be the spirit *gotten* of the whole Law. In words and things it produces the *form* which serves the spirit. The form serves the whole spirit when that form is given up to the Lord of Regeneration, with all that "is therein."

The generative law is the first law of fire; that phosphoric fire of creation which appears as the first creator in the waters under the earth: the morning star; and the God Lucifer, son of the

morning, "which didst weaken the nations." This same Lucifer becomes a King in Babylon, and in all expression is "the shining one," always a king, and always a king in Babylon—to *fall.* As the morning star, Venus; as the evening star, Saturn, seven-ringed! leading the fires of creation up to the Throne of Saturn.

"Up, from earth's center and on the Throne of Saturn sate,
Many a knot to unravel by the way, but not the Master Knot of human fate."

America has become the positive fire of the world,—the creative symbol of magnetic energy. She is the man of elemental creation among the nations of the earth, the magnet of the world. As *man, she* is under the masculine law, compelled by nature, at a place, to give birth to the involution of her life. As the man she is *under* the law. The fire which is Venus of the morning becomes, by a passover of forces, Saturn of the night.

America, taken from the side of old England to be rib and stay in a new England, fell under the nature law of *the woman.* She grew up under this law with the protection of the Lord of her birth. The first relation, in every birth, to be fixed in the understanding, is the dual father-mother relation; the relation of the "Two Kingdoms" of creation. (Not the *hundred* eyes of Argus but *first two.*) Length of days is wholly dependent upon the honor given to this first relation.

Born under the law of the woman, from the side of England, America has passed from the involved to the evolved, and is today at a physical limit. She is now under the masculine law, at the limit of masculine dominance, to give birth *in her turn* to a regenerative form, under the fundamental law of her being. To retain her place she turns to her Law, becoming again the woman in relation to that Law, but still the man in relation to the world. Eternally creating the Light of the Woman.

America under the law of magnetic expansion has reached the magnetic limit. Under the masculine law she is at a place in the garden of Liberty, where she fears she may be driven out. She is instinctively fortifying herself with war ships with which to protect herself, in case of attack from another, lying opposite. As the magnetic nation of the world she is the "living creature" of elemental republics, *not yet* the living conscious soul which shall become naturally not a dominant force, but a quickening spirit, in relation to the nations of the earth.

Her fear and her disposition to defend herself from an imaginary approach is an animal impulse, she is already attacked, and her existence in peril from an enemy of her own household,—an enemy which she may, like Moses, *bury in the sand* and march on toward a land promised every original force. She needs defence today, the defence of that understanding which turns the vision back, at that limit where the original garden ceases to ex-

pand, toward a tree, *not of the east,* but of the midst of a garden.

We have conceived that we could build a republic out of magnetic force. We have worshipped the God Lucifer for his lucre, unmindful of his Law. Man cannot build as he pleases; Life has plan to be recognized, in sanity and in righteousness. When man begins to build a republic he has entered creation's domain to be silent before the Maker, asking knowledge of the Husband of Life. Forces are to be dealt with, not men and women. Personality is to die, buried with the Law.

The republic is the ideal creative condition: here "The Compost" of the world; here a chaos of elements where God may move upon the face of the waters and be free. Do we build for freedom of man or for freedom of woman? NO. For the freedom of America? NO. For the freedom of the Law, the nature motion of which is ascension. Law is first generative and divine to become regenerative and human.

Man is limited in all building to the establishing of relations between forces already existing. His power is limited to the establishing of relations. The master builder knows his function, knows that he must repeat the law of the foundation in the Dome. The "lily work" of the "top" is the work of interior masters. The ceiling is the place of revelation, left in all holy construction for the Builder who can define *there* "the Master knot of human fate."

In the hour of understanding Law is teacher and king and no man presumes to teach his brother, for all know the Law and are obedient unto Law. We shall then have, in this era of light, no longer the problem of *national supremacy* upon the high seas, but the problem of the supremacy of the glory of the Law.

This era is yet a dream, for an ear of an high priest is cut off, in the will of the people. We are concerned with preparation for possible attack upon a Pacific coast line; concerned how to evade the uprising of negative life force and life's demand from within us; how to satisfy the helpless cry with promise not to be fulfilled, unless compelled. We are concerned with pure food, not with brain food; sterilization of milk cans, not with national whiskey bottles; the preservation of forest trees, not with the tree of life. The impulse for external preservation is the shadow of a larger fact. The whole fact is the spiritual purpose of life today to preserve not only the physical but the immortal tree. The involution includes the evolution, while the evolution is blind to the involution.

Today we are blind and have not to do with the whole spiritual fact, but the outer fact only, not with the reign of that understanding which discerns the symbol *and* the fact, but with the reign of the external masculine arm of law before the advent of whole understanding. In this day we must recognize things as they are, with a mode of

motion as the dominant king of all nations, and man as the servant under a law which is masculine, dominant, magnetic, and full of war. Under this fixed condition we find the same problems perplexing all nations, the same fear among all nations of that peril which we call "yellow."

The limit of masculine dominance evolves the same problems within all national bodies. *At the limit* appears the question of supremacy and defence. During the whole generative era the magnetic swing increases. No *law* of construction is given. Accumulation and expenditure is the one understanding of stability, bigness the measure of largeness. Under this dominance these States in America have piled up ignorant majorities; under this dominance we have responded to every cry of the dominant force for "more" expansion in all expenditure of life energy. Under this law of force, magnetic and subtle, we have an ever increasing demand and deficit which must continue until the people are awakened to the fact that these magnificent majorities define the negative place of the people before a mode of motion born of a dominant primitive law.

The nation is reeling in an over expansion of the to-and-fro motion of elemental conception of its own personality. The restoration of balance is a problem of the relation of opposite dual equal lines of force. This problem of restoration of balance appears not only in the instinctive demand of woman for representation at the ballot box, the

creative center of national life, but in all parts of national life. Balance will necessarily be re-established, the problem will be to the intelligent, How? The relation of balance is either generative or regenerative according to the presence of the Law in the instinct or in the understanding of the triune One. Our problems are to be settled right, or temporarily adjusted. In generative adjustment we will have temporary balance established between positive and negative force, a see-saw adjustment with a result to be aborted later in the history of national life. One of two laws will adjust our differences; men and women will be figure heads only; for natural law, neither man nor woman, is ever the One who rules.

In generative law we shall have temporary balance and temporary reform. In regenerative adjustment we shall have balance sustained and creative plane established in an equal relation of opposites, which (we have nature's word for it) shall be joy and peace.

The value of this regenerative relation is not that it may redeem man, but that it must redeem creation; not that it gives man and woman a chance to ascend, but that it writes the conditions of ascension within the nation's body for Life and Law, to whom be all glory in earth and in heaven. In regeneration we shall establish the relations of Law in reason; in generation, in *impulse,* which must again stretch itself beyond its measure.

Shall not a scientific age be scientific? Person-

ality must reign until Law redeems. Where personality reigns Law is obscured. While personality reigns the male and female vision reigns, and the life of Law which is neither male nor female is imprisoned.

While the generative law has to do with positive and negative relations of force the regenerative law has only to do with the equal opposite relations of the tree of life seen from the midst of them in an equality which is neither positive nor negative. The generative relation being positive and negative is male and female relation, and will be seen as such, in the intelligence which has grown only the generative consciousness. The regenerative relation is neither male nor female, bond nor free, for the one in the midst has equalized all and is the glory of all and there is *no more curse*. Men and women will view this woman equal-rights question with the eye of one relation or the other. The ignorant will see the male-female problem; the intelligent will see the Law and obey the Law regardless of consequences.

In all generative period nature has to do, and gives nations to do, with a positive and negative relation of force, and a temporary balance which is a temporary creative plane. In all nature the positive part of this dual relation is the masculine force and the negative the female, and *all* dual form obeys this generative classification.

In *re*generation this dual division dies unto life and two are each negative-positive, neither the one

nor the other in equilibrium, but one in and with the Law. In *this* balance each is a life center for a larger centralization under the law.

Ancient tradition of legendary lore records for us the nature fact of revelation that, to the eye of Law, the New Jerusalem, lies in the center of the earth, and here we have the bull's eye of the circle of the river of water of life. To normally manifest this holy square city *upon* the surface of the earth it must be seen *from* the center of the earth at the heart of truth, *with the Law.*

The problem of perpetuity rests wholly upon our knowledge of the square relation of the two laws of the One Law of Life. The problem is one of the relation of forces, *not* the relations of men and women. Shall not this relation be defined by Law? Shall we seek knowledge of nature or of man? Shall not statesmanship and citizenship ask: If there *is* a natural relation of creative elements which is naturally recreative and regenerative by virtue of natural inherent function proceeding from a natural relation, shall not statesmanship then concern itself with this fact, and with the establishment of this relation, leaving nature to bring forth the body issuing therefrom by her own process? Has the politician *anything* to do with *this* crisis in the life of the republic? Is this the problem of the servant or of the master? This is the problem of an awakened people. The generative relation of forces comes *unto* us; these relations we accept by instinct; and nations and all be-

ginnings are under the universal law of this automatic acceptance. The *re*generative relation comes *out from us,* and is a result of a conception of the people with the Law in understanding.

"Know ye not brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth?" "For Christ is the *end* of the Law." "And whosoever shall call upon the name of the Lord shall be saved."

Now we know that the name of this *Lord* is the name upon the lips and in the hearts of all lovers of Liberty and Truth to-day, and that that name is the word *Regeneration.* And *as many as believe in his name* are the chosen of the Law of a new covenant: *And there is no other name.*

Regeneration comes not of man, but of man's union with the Law in nature's immaculate conception; in this conception the world shall pass under the Law of the Woman, silent, obedient, submissive unto the Lord of Life, learning of him, asking of him, knowing only Him in a union which is an eternal relation. If nature and man is to be held accountable for *a fall,* to nature and man belongs the glory of ascension which precedes and follows the fall.

Regeneration is not conceived of man, though it comes out from him, but is involved in the creation of Life when the world was. Regeneration asks not its being of America as it comes knocking today. It comes seeking its own. It was with the republic in the beginning. It comes seeking to ex-

ternalize its own relations in political life; it brings its own equality that it may realize itself in us. It brings its own peace as a gift to humanity; it comes to take away the first, to establish the first by another and a better way in an equilibrium which is the promise of a natural immortality to the nation. When we accepted the revelation: "The universe is governed by law," did we think our ignorant will could write the political life of these states outside the domain of the Law? All creation shall fall within the image of a universal creation which is a universal generative-regenerative one in every form.

"Lo where arise three peerless stars,
To be thy natal stars, my country—Ensemble—
Evolution—Freedom,
Set in the sky of Law."

The problem of regeneration, as it faces our national life to-day, is no human problem, but a problem of the Lord of Life. Regeneration comes seeking that which we have lost; and what is lost? A *whole* understanding of the Law of Life. The adulterer is he who substitutes a part *for* a whole, in the weight and measure of the law. A *part* for an *equal* balance.

Now in our first covenant with nature this unequal relation is winked at. Wisdom here recognizes equal balance in some relations, and admits the concubine, or negative conception, knowingly, in others. The government of this first covenant

will automatically, under the motions of the law of the first, establish concubine relations between its dual creative elements. These concubine forces are the involved forces, negatives, not yet grown to understanding of the One Law, forces not yet lifted to place of opposite equality in union with the Husband of all nature, the One Law. These forces cannot be redeemed and lifted up within the nation's body by the powers that be. They belong to the ascension which *must lift up the self*. "Now will I arise, now will I lift up myself, saith the Lord." The exaltation of these negative creative forces belongs wholly to the law; their only hope is in the One Law. The concubine element of civilization, upon every plane where it is found, is cut off from lawful creation within the body of life. Concubine creation will be unholy, unacceptable to the Law. Concubine forces cannot form the center between equal opposites which is the soul and the home of the Law. They are unrepresented in the One triune marriage of Law. Where these elements exist the One Square Law is unexpressed. Now a man may be the concubine of a relation, a woman may be the concubine of a relation, the race womanhood may be such; the concubine is the positive negative relation which is denied the marriage of the One Law which is an holy trinity of union by virtue of a dual equal, opposite relation. The concubine has no place in the regeneration. Here all these negative forces have been lifted with the Law to reign

with the Law crowned with the equal glory of "my two witnesses in all the earth" which glory is "mine."

The concubine relation of creative elements is found everywhere enthroned in the first covenant which man's intelligence makes with life, before the advent of that one which is the figure of the third, the ether, in the brain of government. When "the figure of the third" is understood an ether wave is awakened in the brain of the race; the concubine dual relation dies there in the ascension of the Law. This Third *is* the ether wave, and this fact will be found to be long and square, for "heave offering."

As the generative covenant is limited in nature, and as the reign of the magnetic era is limited in nature, so the reign of the concubine element belonging to primitive will is limited. When the circle of the river of life is squared from the midst, in an expression of equality, proceeding from equal opposite relation, the first covenant is finished, and the reign of the Lord and His Christ has begun in the Two Kingdoms of the earth. In this ascent of life and its One Law, the woman which has been held to the concubine relation of forces has arisen, she has established *the* One Law, the Magdeline has become the Madonna, she who was the first at the resurrection becomes the last Mary, the three-in-one, of the record of John, the fourth record, record of the one square. "And Mary Magdeline came and *told*, . . . that she

had seen the Lord. And that same day at evening . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you. . . . And when he had so said, he showed unto them his hands *and his side.*"

The point of all analysis is to recognize that a limit is set by nature to the duration of the first relative covenant which man and civilization will automatically make with nature. Where that limit is set, an intelligent government will arise to be the new covenant, and the new Law to the people, for the One Lord of Hosts. All governments existing before the relativities of the One Law are established by the people are Pagan governments.

Government is under the Law of first and second birth, with all the earth. The salvation of the Law is given, by Life, unto all form. Government is conceived but not born until the regenerative era which enthrones Law as King, in all the earth. Nowhere can man rule nations. The reign of man throughout all activity will be the reign of the man and the concubine. Man unrelated to the One Law will eternally set up the concubine relation throughout his kingdom. In all social, business, political activity, his plan will be a concubine system of relations. This "system" grips the world to-day. This "system" America is called upon to overthrow, in the name of the One Law, manifest through the woman.

In the regenerative era there are no concubine relations, in brains, hands, or powers. The "sys-

tem" which has gripped the financial, social, and political world has gripped the bodies and brains of man and woman. The power which is "*lost*" is the power of the Law in man. In the regenerative relation of forces the adulterer is unknown. The concubine relation makes of one arm of the duality the concubine, and of both the adulterer. In the regeneration adultery has ceased; here the only forces "taken" in adultery, by the Law, are "the elders," or the first, original dominant creative elements. These forces, male, and naturally first, in the generative covenant of life, in revelation of the law, yield up their dominance *to the One Law*, not to the woman.

The terror of men to-day seems to be that they are being called upon to yield up their power to the opposite arm of their problems. They have no argument but, Woman ought not to usurp authority belonging to men. The negro will usurp the power of the white man. Labor will dominate capital. Japan will dominate America. Fear of the opposite arm of all problems possesses men to-day. Now "the elders"—in all civilization which has taken the vow of the Law, and turned to the One Law, to be his servant and acknowledge Him as King—yield themselves to the Law without fear, knowing the Lord and His Two Kingdoms and His One Christ. These "elders" bow in revelation before the throne of the One Law.

In every condition of affairs, before the recognition of the regenerative One, "the elders" will be

found accusing the woman, eternally denying her access to the center born of Law. Her demand to be counted in that center will, under all conditions of request, be counted by "the elder" dominants, as an act of adultery and as a concubine request. Give her access to the ballot boxes of the world? "No, she will be there a concubine element. She has no legal right there, her sex weaknesses and sex ballot will adulterate her home. At the ballot box she will commit adultery—with the elders—if allowed to enter the domain of their right. Adultery is her favorite crime; to open the ballot box to her will destroy the home of 'the elders.' "

And he "*stooped down,*" in all the ages, world without end, wherever Life has sought to lift up its One Law and Lord of the regeneration,—"stooped down and with his *fingers* wrote upon the ground, *As though he heard them not.*"

And when they continued asking, he lifted up *himself* to ask of *them* that question which is forever answered in the silence of the soul. "And again he stooped down and wrote upon the ground." And when they *heard* the voice of One from the dual writing of the Law "upon the ground," "one by one, beginning at the eldest, *even unto the last,*" they depart from the presence of the accusing one convicted by the Law. "And Jesus was left alone, and the woman standing *in the midst.* And when he had lifted up himself, and saw none but the woman. . . . Then spake he again unto them: I am the light of the world: he

that followeth me shall not walk in darkness, but shall have the light of life." "I know from whence I came and whither I go. But ye cannot tell whence I came and whither I go." "I bear witness of myself and the Father that sent me beareth witness of me."

There is no line of departure from the old generative covenant to the new regenerative life save in recognition of the woman standing in the midst *with the Law*, and Lord of our Regeneration.

The masculine forces of life are forever the elemental, *elder*, first born, dominant forces of the first covenant, which automatically deny the rise of life, lying opposite the self, within the body of universal force. This negative inner, opposite growth is universally under the law of the woman, which is a universally involved phase of the One Law. On all planes this inner rising growth is mistaken by "the elders" for the adulterer of their domain.

The regenerative coming is a "second coming" of Law, a *coming* which lifts up the first covenant of nature to a testament with that life which enthrones a fundamental note. This second coming is a nature manifestation belonging to the intelligence which enthrones Art. This second coming belongs to the *art* of life. This coming is seen today.

Clouds compass *the coming*: clouds of fear and distrust of neighbors and friends cover all peoples and all nations. The war rage of construction is

forced by the denial of the Law. Through the fear of nations the intelligence which must give birth to a normal art of government is struggling for birth. Nature is calling for "men of war." Ignorance catches the impulse, instinct obeys: nations are strained, and people are robbed, to build the ships of war.

The brain of man shall respond to the call of life for men of war,—to battle for the Lord of Life. Brains, not war ships, shall establish the new era. Understanding, not magnetic instinct, and elemental impulse for expansion. The war brain cannot conceive peace. The cloud of the second coming is a cloud of ignorance to-day, a cloud which obscures the Son of the soul.

In the coming of the Law the disarmament of nations is forced, the kingdom of peace is established, the light of Law becomes the Light of the world to go no more out from among us. This coming cannot be seen until, the woman is placed in the midst with the Law, there to stand revealed, *with the Law*, to the "elders."

Woman may base her demand for place at the ballot box of national life upon the needs of nature as it seeks to establish the relations of life which declare the second coming of a regenerative manifestation which shall establish righteousness in all the earth.

Man can give woman nothing; she is here to take possession of her own, for her Lord and Master, in earth as in heaven. Man cannot give her

the ballot; he can give to the Lord of life, to-day, the assurance, that America, in these United States, shall no longer hold from Him the ballot which creation placed in *her* hand, from the beginning. Manhood in America, may to-day, throughout the whole nation, at a word, restore to Life at the ballot-box the broken tables of the commandment.

While man can give *her* nothing, he may, by force of physical number, deprive her of her own. Not her right to cast a ballot is the primary question of right, but the right of the opposite creative element to say that she *shall not*. Her ballot is written from the beginning with man's at opposite points of a circumference to be cast toward a center. President Taft has recently said: "When trained and intelligent women want the vote, they will get it." How? By force? How will the masculine one have trained and intelligent women prove themselves trained and intelligent? By fighting? What is the meaning of trained and intelligent? As trained and as intelligent as the negro when you enfranchised *him?* As trained and intelligent as the United States senator who thought Pellieas and Melisande was mining stock and Mr. Hammerstein its promoter?—and was also brilliantly opposed to woman suffrage? What is the standard to be lifted up? What is the *meaning* of such argument? Mr. Roosevelt has said, "Woman is equal, but I have never conceived equality to mean identity of function." As trained and

intelligent as that? To the *un*trained and *un*intelligent that ex-presidential retort has the effect of sound logic. It is rooted in ignorance of the law of the re-generation.

Unless the trained and intelligent woman can be answered by trained and intelligent citizens and statesmen, not by the politician, Law has no redress in her behalf, save force. Who will answer her demand for the ballot to-day? The trained and intelligent natural lawyer, or the liquor traffic, trained and licensed to intelligently and effectually suppress her voice at the ballot box where *it* is king? Who will hear her demand and who will answer? The trained and intelligent citizen or the political machine? Will her demand be answered by Thought and understanding of the fundamental note of Democracy to be lifted up in her emancipation, or will she be answered by a mode of motion which does the same thing automatically, at the same time in the same place under the same law world *without* end?

A trained and intelligent womanhood approaches the dominant force from which she is to receive permission to cast Life's ballot to-day, conscious of a mighty injustice to God and his Son in her exclusion by an opposite force from the place where loyalty to native land and patriotism is planted. Injustice obscures reason at the limit and substitues force. This, unless America awake, is the natural course of events. Reason *must assume* the garment force, where naked reason is despised.

Men have held this argument to a plane of sentiment, refusing it access to the place of reason where Law reigns. Man cannot protect woman at the ballot box. Her protection is in the Law of her own being. Her protection is in her original relation to Life and Law. She asks for the protection of her Law, not for the sentimental excuse; "I will take care of *you*." She comes to the ballot box conscious of the nature fact that within her lies manifestation of a higher and a better administration in the Law. She comes with an understanding, hers by inheritance. There is to be no cessation in her approach here, or in the world, no abating of her demand; this is the seige of Troy.

First, with reason, tender-eyed and strong, she makes her appeal. To whom? Her husband, her father, her brother, her lover, her employer, her servants. That these may be lifted up? No. That she may be lifted up? No. For what? That the creative proportions, conditions and relations may be established at the nation's creative center whereby: *I may be lifted up from the earth drawing all men unto me.*

The body of the Law arises without blood; it has bone and structure and speech and relation, but is without blood: *it has shed its blood* as it becomes an ascending form to be seen of men, and established upon earth by men.

Woman comes to the ballot box to form for life the body of Law, a body with bone and structure, in which life may normally seek ascension from the

heart of the earth. This body ever formed is not under the law of conception, but of resurrection, ever going away to come again. Wherever dominance of one is found, the self center, which has denied the One Lord of Life, is found. Degeneracy climbed to the brain establishes a national mode of motion, which imprisons the Law. Degeneracy establishes the masculine part over the whole.

Democracy faces, and has ever faced, but one danger, in all the earth, and that, ignorance of the One way of escape from the oppressions of a dominant force, an oppression which is a natural function of dominance. At the limit of this dominance, man's way shall be Life's way. At the limit, the generative or the magnetic law, shall yield to the emancipation of inherent force, and Law shall establish its own inherent regeneration.

The pride of Lucifer is the pride of generative law. The positive one of the generative era is as proud as Lucifer of supposed rights. At the limit this pride manifests itself in a most ludicrous fashion. This "pride" is arming the nations of the world against enemies made of the stuff dreams are made of.

The national navy is to-day the prided peacock of our intelligence with an hundred eyes trailing the dust. The hundred eyes of the man Argus are in his head and he uses two at once. Pride vested in "national supremacy" upon the high seas is the pride of that intelligence which is ashamed of the One Law and its demands. The presence of the

regeneration is seen, not in the problem of "supremacy" to-day, but in the rise of those forces which make the "signs" and are marked negatives in relation to the affairs of nations,—forces which have held, and been fastened to the places marked, servants of a dominant *system.* These are the forces which are outside the Inn. Inner elements, negative physical forces, give the creative center for the advent of the new Law. The regenerative life will appear among these elements to be recognized among these forces, by those who are wise with the wisdom of the Law. And the "wise" will be the "trained and intelligent" who know the rule of three.

The second writing, Taxation without Representation is Tyranny, is to-day upon the ground before the "elder" rulers. The second birth in all problems turns back the intelligence, to till the original ground. Why the refusal of the manhood of the republic to look upon the ground from which the republic sprang? Why deny this second writing of a creative principle? Because the dominant elder, masculine forces of *all creation,* in all ages, world without end, will, automatically and eternally, deny the second one of the universal Law, and will refuse under the dominion of an inherent mode of motion the second advent of the first, by which the first is made whole and the world is lifted up.

The original elemental one becomes the force, throughout nature, which is "compelled" to carry

up the relation which is a cross of opposite forces, to Golgotha, the *place where the One Law* is enthroned and Life is victor. This place where one is *compelled* is a vital place in the history of the art of life. There is a "one Simon" forever among elemental forces, and "him they compelled."

The dominant motion of an elemental law becomes the motion of all mental action which we call Thought. Where Thought is, the One triune square Law must be. Mind is a positive magnetic force, with the will and motion of the magnet enthroned within all its activities. The magnetic element forms self center; it does not create. During the generative era of the first Old Testament covenant, "All is Mind," in very truth, damnable truth.

In the regenerative era mind and its motion has been chained, and imprisoned, and beheaded, and compelled, and *All is Law and its relation of Holy Trinity* which knows no dominance and whose symbol is the Dove of Noah. For the alighting of this Dove upon a nation, time waits, to-day. A nation to be filled with the whole spirit of The One Life of Law,—a spirit which shall enthrone wisdom and reason upon that rock of understanding which defines the woman *standing in the midst* of all law and order, in all creations born of God and the Lord God.

This problem of the emancipation of woman is no human political one. This is a problem of the ascension of life. No man problem, but a problem

in which is evolved the fall or the ascension of a world. Woman's readiness is no part of the question. Woman has already heard "my voice." She is knocking at the door of all governments, clothed with the will of the Law. Woman is *asking*. Law is *commanding*. This has become a problem of the readiness of men only. Men ask: "Is she trained and intelligent enough?" Is *Man* trained and intelligent enough? is the question of Life.

"In the states where she *has* been tested the results do not warrant an extension of liberty to her in the political field, she has accomplished nothing." What did the dove of the ark *ever* accomplish in the record of her first going out? "She accomplished nothing." *Nothing*? She stopped the to-and-fro motion of the raven, she established new relations, she *felt* a new earth, she laid a straight square foundation, she discovered a new mode of motion, she brought to the Law, in the third evolution of that motion, a symbol of Christ, a symbol of Peace on Earth. She brought THE BRANCH of a new testament written in a new world. She *saw* a relation between that BRANCH and NOAH, and brought it unto the masculine nature Seed

The United States is ready to become United America. We are ready to settle this problem as Sons of God *to-day*, and reach, like men, to shelter and protect and save American womanhood from the war she *must* fight for the release of a Law, for which appearing all the forces of acsend-

ing life now wait. For this release she must fight unless *reason* be enthroned within the will of the powers which have taken her will from the will of the Law of Life.

It is not woman alone who is to be lifted up in this enfranchisement, neither is it man. It is that Life which is imprisoned "in the midst of them." The problem is a circular one. Without your original figure *naught*, the central point of this figure and its opposite points of circumference, you will miss *the point* that from the center every one has inherited the whole earth, and every man and every problem has inherited the same circular form. Without your "naught" first, in the creation of Thought your reason will have a foundation of sand,—a magnetic action in the brain which claims to be thought. Thought is born of Law. Wherever Law is Thought is. Wherever mystery is the absence of Law is. Wherever there is no appeal to Law you have a magnetic to-and-fro motion in the brain obscuring the One Law to eventually substitute personality for Law

Without the center between opposites in all vision there is no revelation of that relation of the creative law,—defined in all ages as a relation of holy trinity,—which must reveal one in the midst, sustaining and being sustained eternally by "Two witnesses," known in understanding as "My Two witnesses in all the earth." That which is true is universal; we look, therefore, for the supreme revelation of the law, *first*, in physical nature the flesh of Law.

Man, during the reign of the generative law in his brain, sees a heaven *beyond*: he is journeying from the center toward a circumference. His Heaven is up, up, up. In regeneration he turns, at the limit: he hears the brother's voice calling "from the ground," hears the one imprisoned: "And I if I be lifted up from the earth, will draw all men unto me." He learns from one opposite that there is one in the midst, which is forever the spirit of the regeneration of all. The heaven, which was "up," then becomes the heaven "*within*." From the midst he sees one and two opposite, sees the two arms of the one soul.

A basic law of construction is *the* basic law construction. Thought has constructive creative process in its own bringing forth. Thought has foundation and apex, and lily work upon the dome, written within. This suffrage problem is a problem of fundamental constructive relation. Relation to be established, not by force or by tears, but by Thought born of God and the woman. Thought has constructive geometrical process which commands the erection of a figure. Thought squares the circle to circle the square with the round life of all. By lifting up the fifth, or central point of the square, thought arrives naturally at the pyramid of life and its sphere. Man is commanded by nature to bring forth the woman, always lying within and always opposite the man in all forms, in all problems. Why count the women? That the man and the woman of every form and every

force and every part may bring forth the central power to manifestation in *two* lying opposite at a circumference. Thus, and thus only, is the central Christ of nature lifted up. The denial of one of the dual arms of the Christ is the denial of the one in the midst. Here the whole Christ principle of natural law is written by Life.

The whole victory of natural regeneration is the victory of seeing the relations and the directions of the One Law as one-in-three, and three-in-one. This the whole vision, this the whole vision and the holy See. This victory of the See must be universal for the law is universal, belonging to governments and to brains. The woman problem brings the command *that one in the midst of two* be recognized and enthroned to enthrone "My two witnesses."

Man, who would follow the holy See in all thought, must have the hundred eyes of that mythical reality Argus, remembering that while he *has* an hundred eyes he uses but Two at once; an hundred eyes are tributary to Two. And these two eyes must know the man and the woman of all forms, for each has law and mode of motion, not separate but transverse, establishing a Greek cross in invisible lines of force, a cross to reveal a square triune life lifted up.

Now nature has for its own the man, magnetic energy, and the woman Ether, and these are "*my Two witnesses.*" Science is struggling to establish that relation of holy trinity between these which

shall conserve the fruit of either side, from the midst of the circle of life.

Woman, recognizing always the straight line of relation, has brought the universal scientific problem to the governments of the world. Her failure will be an ominous sign in the scientific sky; her success, the ascension of a world, a re-birth, the restoration of the lost. "Can ye not discern the signs of the times?"

There may be failure and delay among other nations. There need be neither failure *nor delay* in America. Here Liberty is normally born to be normally *re*born. This the *quick* nation. This the soil which has produced the prophet of "the regeneration," he who *saw* "The Square Deific" from the center of that "Square" to declare "the general Soul." The soil which has grown a Whitman must, in a natural order, grow to reality his vision of the equality of opposites.

"I myself but write one or two indicative words for the future,
I but advance a moment, only to wheel and hurry back in the darkness . . . . expecting the main things of you.
Not to-day is to justify me, and answer what I am for;
But you, a new brood, native, athletic, continental, greater than before known,
Arouse. Arouse—for you must justify me—you must answer."

This woman movement and its final solution be-

longs to the motions of the Life regenerative, which motion is defined as the Life of revelation and "Behold I come quickly and Lo my reward is with me."

The Constitution of the United States enfranchises neither man nor woman; it enfranchises Liberty and Law. The State fight into which this conflict is forcing woman is "a plague on both your houses," and a disgrace to the manhood of the nation. The Constitution is a fundamental nature form. It therefore has an involution which will naturally struggle for birth at "a limit of growth period." All *in*volution is under the Ether, or the woman law, which "passeth and goeth *through* all things." At the physical expansive limit, a "day spring" opens every generative womb of nature, giving normal birth to the involved birth. "Go thy way to a woman with child, and ask her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her." . . . "Even so do these places haste to deliver those things that are committed unto them."

Within the body of the constitution, against the heart of its life lies the ballot of womanhood to be brought forth from and by a native manhood and *the breath of Law.* Wherever the duality exists slavery exists; where slavery is, the master is. Escape from the duality (which is the original curse of the original law, falling heavily upon the woman of the dual relation, in all the universe) is by the way of the triune one. Now the figure

of this straight and narrow way—"the figure of the third"—falls in the midst of one and two. In the regeneration there is no succession, but a continual turning back to the triune straight figure of the Law.

Succession gives no authority, without a return to the fundamental note. At set times the fundamental is to be lifted up and written at the right hand, as the dominant seed of a new progression. Thus progressive number is born. The expression of every Nine commands the return of the fundamental one to the seed 0. After nine nature commands 0, the seed of beginning, to be 10.

The soul problem of the One Law is a problem of equal taxation. Wherever one dominates, soul is destroyed between opposites. In the soul two forces are represented with the Lord of the midst, and neither is taxed save by the pole tax of normal globular construction. In the soul all burdens are naturally taken by the Law, save that tax imposed by nature, upon two, to maintain the balance of two in theLaw.

In the regeneration woman is taxed *with* man as she presents the child Regeneration in the Temple of the One Law. As man's tax is to bring forth two, so also is *her* command. Man is commanded by nature to bring forth the woman. Woman's obligation to life is to bring forth and support, not man but the One Law. As in the generation she gave birth to him, in the regenera-

tion he gives birth to her, that she may bring forth, for him, with him, the body of the One Law. As each arm of the duality obeys the Law, going up in the ascension of life, to be taxed, Four Chariots are born of two mountains, and the circle of life is square.

The business of man is not the business of dominance in political, social or religious life. The business of woman is, nowhere in life, the business of dominance. The dual tax for the law is ever upon each, that One shall be King in the affairs of life. Man supports the woman, woman supports the Law, and so the ascension of service writes all men free and equal laborers in the vineyard of life, and each man under his own ascending vine to reap the wine of life.

The business of the Law is also dual, for the Law is "himself subject to the Law." The tax is upon the One of the midst, to establish "my two witnesses," and the Law cannot fail; heaven and earth may pass away, but the word of the Law endureth forever.

Life imposes the dual tax upon man and the dual tax upon woman and the dual tax upon the Law; and here we have the whole creative duty, marked as six whole creative days in one day. "Surely I come quickly." And the sower and the reaper are one.

Generation in all nature has to do with limitation. Generation cannot create liberty Generation involves but cannot bring forth liberty. That

which is involved from the beginning must wait its birth in a natural order,—an order which enthrones the involution of the generated form by the birth of a Law which is in the midst of all involution-evolution, enthroning all that was involved in the beginning.

The normal generative birth involves the birth which is a regeneration to be born of inherent involved life. The fullness of liberty belongs to the regenerative birth involved in the generated form. The Constitution of these States is the generated form of Liberty. The regenerative form restates the fundamental form by externalizing its involved triune relations: it brings nothing new save new relations, which reincarnate the generated form.

The fundamental is always the central one, the alphabetical third, the middle C of a key board. The regenerative scale, like the natural generative evolution, begins at C. The first note of the scale is the third alphabetical principle which lies at the root of all, but which is enthroned in the understanding by the regenerative or second birth as an holy See.

The Constitution of the United States is a law, written by the One Law. It is written for the regeneration of the generation. We have applied it solely to the generative form which has no power in itself to *see* the second triune birth, written within and by the first form. Liberty, under this constitution, is not yet born. Liberty is involved in the regeneration *which rests upon the fifth principle of the square.*

Did the Founders intend to enfranchise woman? Never! is the answer coming from north, south, east and west. The Constitution of the United States was not written for men or for women. It was written for the Law of Liberty. It was written to enfranchise Liberty for all time. It gives the ballot to neither man nor woman, it gives power to neither right nor left, it gives power to the one of the midst, it enthrones the center of opposites in the square.

Wherever soul is written two are enthroned in "a square deific." The Republic of America is yet a purely physical body, the Constitution of the United States is a purely spiritual law, a soul law. Nowhere is the soul born until the woman is given the liberty of the Law. The liberty of Law is the right of ascension. When the soul is born the woman is enfranchised with the Law. Our question is not, What did the Founders mean? Our question is, What did Life mean?

The Founders met the proposition, Taxation without Representation is Tyranny. They met the problem, given by nature, in the generative era of this nation. We now face the *dual* writing on the ground. We face a foundation era under a newly discovered law of creative relations. We face the place, in an order of progression, where life commands that the fundamental one shall be lifted up. To-day life is finishing and perfecting the scale of original creation.

Nations before have stood where America stands

to-day. Here we obey the call of the Times, or life itself builds about our progress that Chinese wall which, written by the generative law, binds the feet of the woman in the brain of a race.

Federal control assumes the existence of an intelligence in the head, larger, for the time being, than the intelligence of the body. Federal control can only exist in a republic as a war measure. The war measure is directed toward the body of the nation only when that body is in a state of disease. The war measure belongs wholly to the regenerative law, and to that motion of this Law which declares: "I come quickly." Federal control is the war measure which enfranchises the Law.

The womanhood of these states appears to-day with a vast petition at the door of a dual congress of a square constitutional government asking the exercise of the war measure, in her behalf, for the union of the people with the Law is destroyed. She asks by decree of Congress for the ballot which is written in the soul of liberty, by the Constitution which is the generative and the regenerative word of the One Law. She asks to be allowed to take possession of her own. She asks that birth to citizenship which is her birthright, under the law of her life. She asks for America that life more abundant, which comes *quickly*. She asks that Congress will be at this hour the intelligence, not yet attained by the State. She asks the Congress of these states to be the Law, the figure of the third, *over all*.

The Constitution of the United States builds the natural creative plane for life and holds that plane. Under the constitution, no *One*, whether person, sex, president or party, can have unrestrained power. Under the Constitution the assumption of such power is usurpation. The Constitution is the word of freedom, justice, and life. Yet, under this Constitution, by no authority and in violation of its fundamental purpose, embodied in a lawful declaration of rights, men have defined citizenship as male, crowning the masculine arm of life with the seal of self-protection which is called a vote. To a limit the sin is not man's. Eternally the masculine force under the magnetic law must automatically seek to enthrone the self, defining truth for the world, eternally claiming "authority" for usurpation from God himself. This authority is the authority of a law with a primitive Satanic mode of motion. This mode of motion is now to be destroyed with knowledge of the law of the Ether. Nowhere in nature is there an escape from the dual tax upon the understanding which lies in the square one if man would attain unto wisdom and authority given by the One Law, escaping from the dominion of *self selected* authority. This self selection of man as the authority of a square constitutional government is a natural selection from which the regeneration will naturally free civilization. Man's selection of himself as the triune one ruler is the primitive adaptation of the law of natural selection, during the generative era. This selection destroys the square.

This is the natural animal selection of positive force. This the papal, self-selection of the fire or generative plane of Law. There is no temporal power in it. The regeneration cuts out this self-selected authority, enthroning One four square by a natural evolution, selecting as the one "authority" of earth and its heaven the Law whose central name is One, manifest in the dual flesh of nations to be known of all mankind.

The authority of Satan is purely a masculine authority, denying in all places the authority of Law. The terror of life is the authority of the first naturally selected one,—an authority masculine in all its motions and signs, itself the prisoner of the law, by self-selection. The primitive law has one system of authority in all the earth, and that the usurpation of the one central place which belongs wholly to the square triune Law and is the Law's eternal portion in all.

O, the wisdom of Goethe! when he puts into the mouth of Mephistopheles the words:

"Surely it would not be
A contradiction in mythology
Just to compress the triple essence into
A smaller compass. Let the three be two,
Consign to me the figure of the third
For a little while."

Wherever in nature we have "the figure of the third" consigned "to me," we have a restatement of the primitive authority . . . . . law. The two elemental laws, ether and magnetism,

are the two mountains of nature. Every man is the symbol figure of the two laws. Every woman is the symbol figure of the two laws. Every man, every woman is from these two to bring forth the square. Every problem and every nation is under the law of these two elemental laws.

The ether is "the mother of all living." There is no lawful reform save that reform which lays all problems upon the bosom of the Mother of nature. There is no denial, or usurpation, or slavery, in the reign of the ether. The original dominant leader upon all planes of life is to be lifted up to the One Law, enthroning that Law.

The motion of ascension today carries the wheel of life backward,—back and back, with larger brain and fuller understanding, to the central mount of life, where Law itself is transfigured and where the original leader stands figured with the Christ, clothed with the glory of the whole triune Law. The original law is in the transfiguration of the regeneration. "And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves."

The day dawns when human intelligence shall see "no man any more," and the one involved from the beginning shall cover all in a transfiguration written in normal triune relation at a place which is an High place.

"O the ship, the immortal ship: O ship aboard the ship:
Ship of the body—ship of the soul—voyaging, voyaging, voyaging."

We have had to do only with duality and a to-and-fro motion of magnetic energy. We are now to know the triune One, and see the One Law and Lord of Life. Magnetic energy, forming the center in the self, has obscured and usurped the one square Law through all planes of thought and action. We are passing, in all nature, from the dominion of magnetic fire to the reign of the ethers: all problems keep pace with this passage through the Red Sea of nature.

At a head, which is a mountain top or a limit of expansion, the *leadership* of magnetic energy is *cut off* and the Lord God is triumphant in the son of the woman. "Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all is fulfilled."

Today all devilish expansion, devilish protection, devilish usurpation, and devilish authority, is at an end; it is the limit. Magnetic energy moves with the whirlwind, the bluster, the noise of threat, the thunder crash;—the ether falls as the gentle dew from heaven with hidden manna.

Under the inspiration of the rising law, men, as servants of that law, may today, in these states, enfranchise womanhood, north, south, east and west, without conflict, without battle array, and without clash of arms. This problem brings the nation the opportunity of life in which lies "life more abundant." Woman comes to the Ship of State, under the law of Peace, to bring Peace. Her emancipation should be holy unto the Law. She

brings unto the house of Simon the Leper a *box* of very precious ointment; and already the house is filled "with the odor of the ointment." The Law of Life is moving in all nature from the Old Testament record of its being, on through the new, conceiving and enthroning there the Son of the woman, "made under the law."

Woman is fleeing from an abnormal relation toward a normal one. Fear not, all things are abnormal until *she* has brought forth the child of her being, gotten of the Law,—the child, Peace. Her face is set toward the normal things of a new law. Today she is a nobleman, gone into a far country, to return. The return is as sure as the going away. "He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return."

She is conceiving with the One Law, and the child of her conception shall declare, *God with us.* Wherever in all life this child of the woman is conceived by the law the masculine understanding will fear to espouse the holy one, *knowing her not.*

Woman is passing where no man shall know her until she has brought forth and established the body of her Lord. For her there is now no definition, until, outside the Inn, among the physical forces of life, she shall bring forth the son of God which shall be the son of man. "And his name shall be called wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace," and a new name shall be upon her brow,

and a new glory in the sky. And this shall be a sign unto you, the babe shall be found in a manger, wrapped in swaddling clothes, and suddenly, a multitude standing with the angel of the Lord shall declare: *Peace, Peace on earth.*

Woman is today about her Father's business, the normal business of new soul-building. Woman naturally serves the soul of which the home is symbol. The home, the child, and service to man, tradition says, is woman's normal sphere. It is. But she must serve that sphere under the law of life, not under a senseless interpretation of her place and plane in civilization, by a brain ignorant of "The Rule of Three."

She is *gone into a far country* for an inheritance which belongs to her home, her children, and her husband,—an inheritance from the Lord. It is for her home that she must go, *to receive for herself—a kingdom,* to return that kingdom to home, husband, children, Life. Her feet follow the footprints of regeneration. He is her Lord—"And lo! I am with you always."

When motherhood ceases to be the joy and the ambition of womanhood, America may know *it* and its fathers have fallen. From her long journey womanhood will bring the Lord of parenthood. A pure home in a pure government is the heritage of the womanhood of America *from the Lord God.* Woman is emancipating herself from false teachers, sailing out into the great world alone in search of the truth about home and about children.

Neither man nor church nor state may teach her. Her law is born neither of man, nor church, nor state, but of life. Man may follow, or walk beside with uncovered brow; he cannot lead. *The woman is for the man,* not the man for the woman. Her teacher and husband is the Lord of the midst.

Man has interpreted his place in the Law as the "head of the woman" to mean master of womanhood and the center of all her activities. He has been the executor of her will, not only in her governments but in her body and mind. Nature is declaring an hour of cleansing, commanding all form to prepare for the advent of the woman and her positive expression as the son of life. All men, and all masculine forces, are commanded, at this hour, by a universal law, to give birth to the woman: "And it is written by the law of the Lord, every male that openeth the womb shall be called holy to the Lord." Science is face to face with that duality of law which defines the Fourth dimension and its relation to the first dimension. The Two Mountains of the One Law write their Four Chariots in that regeneration which constructs from within the temple of Law.

The ballots of men and the ballots of women are the Lord's whose name is One. Until the ballot is related to natural law it cannot claim to be an expression of Thought. Today the ballot expresses the magnetic to-and-fro action of the machine. Woman's emancipation must mean the emancipation of the regenerative law and the reign

of the triune One. She is forever with the resurrection and its law. *Her* defeat means the defeat of the law of immortality in the body of the Republic of the United States of America. She has been in prison with the One Law. As a tiller of the soil she has ploughed her way through the ages which have misinterpreted the words of her One Law. Always is she emerging from the darkness, —always the figure which embodies the Law of resurrection and ascension, always the symbol and law of the seed "which is not quickened except it die," always the symbol of the buried light born out of darkness, always emerging from the sleep of Adam, always born out of the land of Nod from that sleep which is ignorance of Law. A belief in *the* resurrection is a belief in *her* resurrection.

Before she comes to her place in the governments of the world it is of vital moment to the world that the Law which brings her under the protection of its everlasting arms be recognized and enthroned with her. She is born to citizenship from the beginning. Always is she that ship of immortality which is "the ship aboard the ship."

She is born to citizenship by the ample laws of nature. "As if justice could be anything but the ample laws, expounded by natural judges and saviours. As if it might be this thing or that according to decisions."

Woman has fought with her life's blood every inch of her way through the ages. Always the figure of the regenerative law, and the regenera-

tive relation, which is today rising, rising, to place of enthronement in the dual brain of a world. She has tilled the soil and planted the seed of her own growth. No fine spun eulogy of the glory of her function of motherhood can hold her from her destiny in God today. Her battle through all the ages is for the motherhood of the One Law. Is not the whole travail of nature to bring forth the Son of the woman? Is not she the cry of the life of Man for children of light gotten of the One Law?

Civilization has focused its eye upon *her* children, *my* children. She is awake, with her Lord, to bestow upon civilization the children of his light. Her emancipation means the enthronement of the divine woman in man. She is today the servant of light and of love to declare the immortality of life; she has escaped from the dominion of a part; she is the servant of the whole. She serves a new master,—a master with whom she is conceiving today, to bring forth with the manhood of these states that immortal republic which shall be the body of the Lord, in an art of government. Fear not the polution of the life political for *her*. Nature has given the word of life in her behalf and has recorded its one promise for *her* for all time; *she shall be saved in child bearing*, and not one jot or tittle of the law can fail *this* day and *this* time of birth. America shall acknowledge the two portions of One, restoring unto life the political hand of woman. Her right to her

voice in all creation is her right to create and establish soul. The divine rights of motherhood command the masculine forces of the nation to restore unto her her creative right vested in the ballot of the Lord God of creation. She is a citizen by the law today. Her ballot is the ballot of righteousness and peace. The nation which withholds her life from Life can know neither righteousness nor peace.

America is trying to build homes and a nation without the inspiration of the wife of the Law. The wreath of Law, made of the laurel of life, belongs not to *this builder*. Man, believing that he created the ballot, has conceived that his ballot belonged to him. Belonging to him, he has conceived that he had a right to buy it and sell it. He has thought it no crime to pledge the voice of that ballot to party for the whole of his natural life. Man's ballot is not his own. It is created by life and belongs to its creator. It is not the business of governments to bestow the ballot, which is the breath of the people, but to prevent its usurpation from life by any inherent part of the people. The ballot, born of the law, is man's, as the breath of life is man's to sustain the created body of life.

Man is two, the image of the Soul creator. As God is two with the son of the woman involved, every form is two with an involved one for conception with the Law. Every form is thus squarely formed. The people confer the rights of the triune law upon the government. The union be-

tween the people and the government is today destroyed. The reign of one, which is a fraction, is the "authority" of all rule. The war measure is needed to restore union.

Without the opposite dual law the One triune Law of the Soul is forever veiled. Until the One triune vision is grown civilization must swing from the drunken authority of one arm of the law to the drunkenness of the other, with the whole Law of Life forever imprisoned. The Monistic Law of creation is a Law which commands One to be defined as an expression of two in equal opposite relation, which relation in its reality is three-in-One and one-in-three. "I in you, you in me."

The man and woman stand opposite each other in the creative law, not to glorify or define each other, or to support each other, or to protect each other, or to Tax each other, but to glorify the Law which is the Lord and his Christ, and to support the Law which is life, and to protect the Law which protects with "everlasting arms." The man and the woman stand opposite each other in creation, in all forms and forces, governments, brains and things, not to see each other, or to dominate, or control each other, but to lift the burden of the sin of the world off the life of a law which chains worlds in chaining the woman. God so loved the world that another creative "authority" of his own conception is given, *after* the first, to redeem the first and fulfill the promise *of* the first. And in this *second* covenant of life with

creation the government shall rest, not upon *one, but the government shall be upon his shoulders,* and he shall appear in the midst *of them,* seen *even* of Thomas. And this appearing shall be "when the even is come." And in all nature "at evening time it shall be light." "And there shall be no night, and they shall need no candle, neither light of the sun; for the Lord God giveth them light and they shall reign forever and forever." "These sayings are faithful and true."

At the hour of "the even" one is seen to be a relation of two, in a trinity which is the first whole one. In this even hour, manifest first in understanding, the Law of Holy Trinity is restored to natcre; and the Law of Love mounts the throne of all creation; the voice from opposite becomes throughout nature the voice of the brother of the Law; war dies; peace is established; brains are awakened; and Man, bringing his problems for solution to the Law, is meditating day and night *upon the Law* and is thus upon earth *forever with the Lord.* In the restoration of the Law of Regeneration to nature and natural function the dual kingdom of the Law "and his Christ" is born again.

When the physical fact is seen, that one is a relation of an involved two, and Love eternally a Law of Holy Trinity,—seen with the universality of the fact,—then the dawn of the Resurrection "from among the dead." No *false dawn,* but the dawn of that day which knows no night of ignor-

ance about the relations of "my two witnesses" within the triune One over all. The terror of nature, as it struggles to reveal its ascension in a regenerative birth, is the "cloven foot" which has been the meat with which the understanding has been fed. The "cloven" foot of the magnetic law must be related to the understanding. Whenever we find the to-and-fro motion of magnetic law, we have that dual division in one which ignores relation to the Lord of the midst and denies the midst its portion. This dual division in one male force has been the meat with which we have supported civilization while ignorant of the "meat" of the Law, "which ye know not of." This division has no central creative portion.

The man has no right to rule. Woman has no right to rule. Law, which is one, is ruler over them, through them, with them, from the midst of them, "and they are mine." And here lies the whole science of life in that holy see which is the art of government.

To declare the equality of woman, without the will and intelligence to lawfully establish that equality by a process, is of no avail. The denial of the ballot to womanhood is eternally given with the assurance that she is already equal and superior; let this knowledge suffice. The law gives birth to woman through man, the second birth reverses the way of the first. The first birth is external, the second is from within the body of all force and form. The second birth is a declaration established *in the flesh* of physical fact.

The regenerative motion of law is a motion which denies nothing, but passeth and goeth through all things, establishing all that life has crowned with immortality within the everlasting arms of Law. The regeneration gives two eyes to establish the One Law; and man in the regeneration uses two eyes, according to the One Law. He transmutes the law of optics to the vision of the fourth dimension. He establishes the *I am* of Law among physical facts; he develops the one eye of the midst, an eye with the power to establish triune relation. The whole law of life is an eye of holy trinity, an optical eye, an eye of *holy see.* Science is upon the edge of discovery which must define the One relation of regeneration as a relation of whole trinity,—a relation, square and round, and straight.

Without the dual opposite eye the triune one is forever unseen, the *I am* is a mystery. Every discovery of science today is a discovery in the art of salvation.

"Let there be light" is not the creation of light of the sun. The light of law is established by a process in a natural order. By a process equality is established, by a declaration it is conceived. The Son of Life is born not in first but fourth of creation. It is finished—not in Matthew but in John—says Life. Without knowledge of the law which enfranchises and emancipates the slave only

in the fourth of creation, the emancipation is itself defeated and the last state is worse than the first. In the regeneration all men, even the fool,—the negative,—shall see the way of Life. To the man of nature is given that function which gives birth to the woman by an immaculate conception with the Law, which at once establishes the son of the woman. This birth is that dual marvel which Dante defines as "one and a second marvel instantly." This birth is the birth of the triune Law. The manhood of America is ready to see and worship the king in his beauty, ready to enthrone One in citizenship, ready to make the personal sacrifice demanded by nature, like men and not as murdered kings, who, having slept in the national garden of natural life in the *afternoon*, die of a poison in the ear to return after death asking an extension of personal power beyond the Limit. Yet "Look, my lord, it comes!"

> *Alas, poor ghost. . . .*
> Doomed for a certain term to walk the night, . . .
> Till the foul crimes done in my days of nature
> Are burnt and purged away."

"And now, brethren, I wot that through ignorance ye did it, as did your rulers. Repent, therefore, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord."

The problem of establishing regenerative relation for the Law in preparation for the coming of

his Christ is the problem of all the cosmic forces of the nation. Recognition of the relativities of the body of the One Law will naturally come first to those negative forces of life which have been with this Law in prison. The very life of the republic today depends upon the intelligence of its negative forces which, buried with the law, are buried with Him for the resurrection of the third day. The test of national intelligence must be neither a male nor a female test, but a test of willingness to leave all and follow the Law of the resurrection and the Life. Intelligence will recognize the presence of the Law, bringing a new relativity of involved life "for the time of refreshing" which is born of the presence of the Law.

The recognition of the second nature order, arising from the first by a natural law of ascension, is followed by a sacrifice *in* the first. This sacrifice is a willingness to leave all preconceived opinions, born of the original law in its generative era, with all our generative definitions of the relations of life's creative two,—leaving all these, to follow the triune One with that courage which declares: "*Though he slay me yet will I trust him.*"

Will equal suffrage for woman solve the national problem? Equal suffrage will *not* solve the national problems. "I the Lord thy God, am a jealous God." Understanding of the Law which enfranchises womanhood will enfranchise Liberty and establish the Republic. The understanding

which enfranchises womanhood will enfranchise *the law of the woman and establish Peace on Earth.*

We have tried to define the relations of woman to man and of man to woman; we have failed. We have tried to discover the normal relation of capital to labor, the white man to the black man, all that is good to all that is evil; in the whole domain of thought we have related two each to the other knowing only the Satanic mode of motion, controlled by it. We have not succeeded in establishing either one arm of the duality or the other; each still denies the other. We have vowed, "*There is no evil,*" then tried "All is mind," then "All is spirit," without arriving at understanding. Science has declared: "Life shall be considered as a problem of relation." This definition does not affirm; it obeys the command, "Swear not at all"; neither does it define Life. It begins to define Life and its One Lord of Life.

If we are to consider our problems as relative, by what Law are we to establish relativity? Have we not an accumulation of facts upon our hands and are yet without the law of classification? Our efforts to relate opposites by a law of evolution has failed. Does not nature define the relations of opposites by finding the relation of each to a Law which bears the same relation to each?

What is our law of evolution? An animal expansive theory only, not yet a triune body of truth. A theory which has served an animal age of expansion but which has not yet arrived at the

straight basic line of construction which establishes Truth from the midst on either side tracing an evolution with an involution from that center which is the throne of God in the midst of the River of Life. Before the theory of evolution was born unto us the law of evolution and its involved relations was defined for us in a book of life, which is a book of the way nature establishes the circle of the river which flows out from the throne of God back to the throne of God. "And he showed me a pure river of water of life clear as crystal, proceeding out of the throne of God *and of the Lamb*. In the midst of the street of it, and on either side of the river, was there the tree of life." In this dual-monistic-triune vision of the tree of life the nations shall be healed. "And there shall be no more curse. And there shall be no night there: and they need no candle, neither light of the sun: for the Lord God giveth them light and they shall reign forever and forever."

In the vision which reveals the triune tree of life war dies in the cry of the law from the voice of the ground and the problem of supremacy becomes "the foolishness of men." In the Street which is called Straight political drunkenness dies by the law in the name of the Christ. "And thou America for the schemes culmination."

"Give me, O God, to sing that thought,
Give me, give him or her I love this quenchless faith
In thy ensemble, whatever else withheld, withhold not from us

Belief in plan of Thee enclosed in time and space,
Health, Peace, salvation universal.

Is it a dream?
Nay but the lack of it the dream.
And failing it life's lore and wealth a dream
And all the world a dream."

BOOK II.

TO "THE CHURCH THAT IS AT BABYLON"

"Come and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten and he will bind us up.

"After two days will he revive us; in the third day he will raise us up, and we shall live in his sight."—Hosea VI.

CHAPTER I

"A JUST EPHAH"

"Then said I to the angel that talked with me, Whither do these bear the Ephah?
And he said unto me, To build it an house in the land of Shinar."

The cry of all life today is for the lifting up of that fundamental which is Mother Nature. All civilization waits today for that ascension which is a return and a restoration and a reincarnation of the original natural One.

Not from womanhood is man withholding the ballot of citizenship but from creation, and that in life's supreme hour when the regeneration may be again manifest in the flesh. The crime is one against Mother nature, the Mother Superior of Law, of whom is born Jesus, the regeneration, "the son of Nun." The ascension is a return by way of a triune holy manifestation in all. This return means that transfiguring ascension in the clouds of life which lifts up the fundamental one written as the first in the last place of that straight measuring rod which is the octave of Harmony and diameter of all circles.

Now our fundamental figure is "naught." This figure is the original womb of life. Man goes out from this naught as a dual humanity to return by way of a fall and an ascension to this one written above.

The first one of our understanding will be written as 01. The ascension of Law reverses the original conception writing the original 01 as 10. The whole struggle of nature is to make this ascension which is a reversal. All problems confront this one problem and none other. In the ascension of 01 to 10, the Ten has involved the Nine points of the Law in one which is 10, *from one* which *was* nothing before one, or 01. Ten declares the regeneration of the original relation. Ten *is* the regeneration, asking of man; "Where are the Nine?" This figure 10 represents the whole net of the law covering the whole scale of progression from first to last, including Nine.

All motion is the struggle of Life to write 10 where man sees 01. Man will seek to write this figure 1 (which is also the eye, or nine of alphabetical law) within the naught (1), thus arriving at the D-vision which separates all hemisphere in an eternal dual triune union. Now this first figure one, is it the figure one, or the letter figure I (eye) in its reality? Is it one or is it Nine? As one it is the first A, as nine it is I. Now this opposite city AI must be taken *today*. This city is taken in the eternal law by one who makes the sun stand still, One who is the Son of Nun.

The number Ten derives its natural divinity from the presence of the NINE, or the I, within itself. This 10 declares a fundamental naught lifted up to place at the right hand of the triune one as man faces nature. This naught is ever the world.

Dante has written the whole law of life, in which he relates the ascension to the figure Nine through Beatrice of beatific vision.

All ascension born of the involution of law is identified with the law of this figure Nine, the apotheosis of the One which is Three. Three is magnified in Nine. Nine declares a return to the fundamental 1 (one) *and* the lifting up of that fundamental 1 from first place to last in a scale which involves a cross which is an ascension from first to last. Nine is written in that heaven of Law which is the ascension established. It declares "a just ephah" set upon its own base in the land of Shinar. In the land of Shinar the figure 1 (one) has been lifted up to place in the Law, to be the eye of revelation, even the eternal I. Now our consciousness alone shall declare to us whether this figure 1 is one, or whether it is to us also the letter eye which we find in the ninth place of the English alphabet. Nature writes a cross from figure to letter, and the beginning of creation is not the figure or the letter but the cross forming the word. The word was in the beginning as Law. Now revelation lies in the cross of two not in the figure or in the letter.

Denying the fundamental duality of the word we deny the cross which is the ascension. The city A1 cannot be taken by the understanding without law which is THE ONE LAW reaching from 01 to 10, declaring Nine manifest.

We will think of the Ephah in the land of Shi-

nar *as the eternal duality in a square deific.* In this square we find "the just ephah." We will then, having written the ephah in just relativity, relate the Ephah to the Two Mountains which write Four Chariots. We will then turn to Paul's letter to the dual Ephesians to hear the voice of triune *in*volution, "He is our peace who hath made both one, and hath broken down the middle wall of partition between us . . . for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

The "sixth" record of Zachariah we will remember *is* the Sixth *even* as it is written. *As the Sixth* it establishes the Ephah upon its own base. Six must be remembered as the word and law of *the even.* Here we will naturally look for the light promised *at* the even. Here is revealed the whole crown of life to him who has taken AI, and received the crown of Joshua, a crown not dual alone of silver and gold, but triune and square upon the head of One, bestowed at the even. "And the counsel of peace shall be between them both."

9 above becomes 6 below, and this is a law of the Ephah which is established in its land of Shinar by recognition of the one which is Nine above, the word of which is *I A M.* Nine casts an image, which is six. Now Seven, found in the midst of the opposite even six becomes the One Sabbath of the Law. There is a vision of life in the heritage of man where this Sabbath of the midst hath no end.

In understanding of the law of the duality (which we shall call the Ephah of nature) we shall arrive at that understanding of a six which is the "beast" of law, having number and mark and image and name. In understanding of the number of the beast we know his name to recognize his image and mark, to be no more lead by the beast but by the Law, whose name and number is One above.

We have seen the creative flesh of the words of life and recognized the generated outer form, but we have separated the flesh from its inner blood, forgetting that a regeneration is to be born of water *and* of blood. In this separation we have put out the triune life of the word, for the woman Portia has not yet interpreted the one dual triune law unto us, and the will of Shylock is yet the will of the mind of civilization. The *letter* has a dual figure opposite it which is within it. Wherever in nature the normal duality is crippled in one of its arms, the square born of duality and Law is unexpressed, and the fruit of the tree of life is not plucked on either side from the midst for the healing of nations. Shylock is the deadly enemy of the triune One, and Shylock is our king today.

No marvel that the science of the word is lost and nature's men of letters are no more; no marvel that the dual triune science of the word is ridiculed and rejected and knowledge of the Nine lost. One of every normal duality is obscured

and impotent during those dark ages which deny the woman and thus are ignorant of the natural triune one and a dual opposite relativity to form three-in-One. Womanhood is rising by her own might to declare the even in which lies the hope of all life upon every plane. She is today the saviour of the Law which is to be saviour of the world.

Without the dual equal opposite the Soul which is One is forever unexpressed. The regeneration restores. Today is not the Reformation but the day of Restoration of the Reformation.

The English language is the Fourth, or square, dimension of the word of revelation. Nature has written for us the relative I, in the Ninth place of alphabetical order.

The science of letters, which reveals the derivation of words, is among *the lost* which the regeneration comes to restore to our understanding. The regeneration appears in an order of law today to rewrite all things in order establishing heaven's *first* law. "The word" has an involution. The involution of the word reveals its Logos by a process which is a universal process and a natural revelation. An involution is enthroned from the midst by an equal relation of opposites. The letter involves in its own form a figure opposite and in the self. Every external form is a letter and figure of Law. Every form is *the word* which is under the one triune law. *And in the beginning was the Word.* By a relation of opposites the Logos is revealed and the derivation of the word is in its Logos or triune form.

Within the word is the Logos of the word. The Law squares the word, and the Logos is the fifth principle, the life principle, of the Square. Now the Fifth principle of the square was the third principle of the straight line of the Square which has yielded up center. Truth is a crystal See, Babylon alone is mystery. The Bible is the Word, and the Words of the Bible are born of life to be born again of Law in Life's second covenent.

The letter I stands as the figure of a law which is also I (one) related to the Ninth principal of the seven scale, which is the whole principle of evolution-involution. Now this Ninth must be related to the first note of the scale,—*and* the last. "I, even I, am Beatrice" declares the Law, as she meets Dante in Purgatory, for ascension to the Tenth heaven. This Ninth principle is the city A-I to be taken.

Before the first becomes the last note of octave there is a return to the fundamental to find the last. A descent preceeds the ascension. Every multiple of Nine returns the sum of its life to Nine. We learn to multiply by Nine in all the affairs of life to arrive at the absolute One, the Nine which is the *I am* of the Square. We do not find the Nine in the external manifestation unless the woman is free. We find it *in* the last note of the octave which was the first. We go down the scale to the beginning to write the fundamental above; and in the motion of descent and ascent declare the eternal first one, lifted up.

This form I is not separated in nature from the form one and the place Nine, in the measuring rod given by the angel of truth. Every form is given a form opposite, born from within, and "all things are double one against another" for the glory of the Law whose name is One. Opposite the One, which is first I, lies I which is Nine, and here the two eyes are given which takes the city AI and hangs five sense Kings which persist in seeing only the external form.

This figure I, falling in the place Nine of the English alphabet as the eye of law, has been formed there and placed there by the law of creation which is the One law of holy trinity; a one square law, related to that holy see which gives man the right to "look and live." At what shall he look? Intelligence must answer in the law.

All things are double one against another for the glory of the See which is whole, and at even time the light shall break forth as the Son of the morning and the moving principle of life be lifted up. The moving *principle of life is found for ascension at the center of the square, as the Fifth principle to lift up the triangular square pyramid of life.* Now the great pyramid of life born of the square and its Fifth principle rests ever in lower Egypt, and in this pyramid today lies a king's and queen's chamber which is a tomb in our house of understanding.

Now the house of understanding will ever be the house of Joseph into which the Christ is born; and

Joseph is an old man, when the woman is 14 to bring forth that Christ which is the Fifth principle of ascension in all the earth. The house of Joseph is sacred in all nature. "And Joseph shall have two portions." Woman is pleading before State and Nation that the understanding shall accept the "two portions" which belong to the house chosen as the care-taker of the *re*generation.

A just Ephah reveals and accepts the portion of Joseph. The understanding will never forsake the Law when it has betrothed the woman to the Law, giving the woman to the Law in holy marriage as the father-motherhood of manhood commands. In all relation the woman is to be given to the Law to be returned to man from the Law as equal or wife with the triune crown upon her brow for him.

The house of Joseph shall accept and establish the two portions which establish the just Ephah. The understanding will see and hold the just Ephah, resolving every problem into the two portions for the triune one. As humanity seeks its salvation it will seek the house of Joseph rethroning two portions, humanity on the one side and on the other Law, opposite and in humanity.

In the two portions of the house of Joseph humanity is seen as the bride of life squarely adorned for the husband which is the One Law. Humanity in this dual relation has not become all man or all woman but a triune One equal with God ascended to Him. Man must have the holy

see to sustain two in place as eternally two *before* and *in* the Law. That which is to be annihilated in union with the law is not man but man's dominance over the One Law. Man in seeing his life as a life to be negative to law does not become negative to womanhood.

In conception with God *all* humanity becomes the Madonna to become the Son, neither male nor female but a triune squared one even as the sun in the heaven that giveth light.

"And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein."

"And I will bring the third part through the fire, and will refine *them* as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

"Then shall the Lord go forth. . .And his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . .And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea, in summer and in winter shall it be.

"And the Lord shall be king over all the earth:

in that day shall there be one Lord, and his name one. . . . Yes, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, *and see the therein.* . . ."

The Second coming of the first law is not a coming which is a birth, but a coming which completes a birth, and is in fact a Restoration. This restoration is a universal command, called, in the natural word, the restoration of Jerusalem. With this restoration the second advent of the first law is concerned in all the earth. Now Jerusalem is a dual city, situated above and below, without and within, existing universally in all the earth of Life. This Jerusalem is related to the two covenants which man may make with nature.

This city—being square—is to be restored in a dual sense. The reality is the universal sense and the particular manifestation is the witness of reality. Jerusalem is the normal figure of the Law of the two covenants; "the one from the mount Sinai, which *gendereth* to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, *which is the mother of us all.*"

It is with the Jerusalem "which is the mother of us all," that nature and civilization has first to do today. The rebuilding of the sacred city of the far east will follow in a natural order, (not go before the emancipation of the woman by the

governments of the world) the emancipation of the One Law. The city of brick and stone is but the symbol word of the Restoration, the outer shell in which lies an involution which is the Logos of activity in the universal reality.

The womanhood of the world has heard the command of the regeneration to Restore Jerusalem; she is about her Master's business. "Jerusalem which is above" is opposite and within; it is the kingdom of the heaven of the law, a dimension four square. Where Jerusalem is destroyed there is no knowledge of the fourth dimension of the first; the One Law is unrecognized. Now the One which is first *nothing* is at the last Square. The Law of holy trinity is a square law, a natural first one. Jerusalem is destroyed within the consciousness of the world, but the cry of nature to restore is heard by all the forces of creation today.

As the Temple of Solomon rises again the wisdom of the ancients must again appear; and the reality, the temple not made with hands, manifest the One Law in all the world. Lines of relation are invisible lines of force uniting all visible activity with the universal law. As the new outer temples arise nations may look for the rise of those problems which command the rebuilding of inner forms. As nature sends out her call for men of war the nation responds with fruit of either side, fruit above and below. Over against the physical understanding which hears and obeys by building physical ships lies a spiritual under-

standing which also hears from the other side and obeys, sending forth ships upon the High See for the victory of Peace which is the victory of Law.

Now the Jew is the force which is dual in reality, but centered in itself it is found denying, not the One Law, but denying the manifestation of the one law outside of its own Hebrew being. All sects are Hebrew forms. All governments are Hebrew forms to-day. Wherever in civilization we have a denial of the woman we have the Jew, the fundamental one.

The masculine form is the original Hebrew form. Every sectarian religion is the Jew of nature centered in the self, denying the cross with all opposite forces in civilization, clinging to the leadership which is original and self appointed; denying the reality of regeneration which is "without father without mother and without descent." It is written that the One Law, in every time of life, shall find its recognition, at every appearing, from the Gentile elements of civilization. These in all ages are the hope of the second covenant. And who are the Gentile elements of civilization upon which the reception of the Law will rest to-day? The word and its Logos declare these to be the uncentered, the unmeasured, uncounted, unchurched, free elements among men outside the centers of civilization. ("The court of the Gentiles measure it not.") These are not defined till they define the one body of Law. There is a larger definition in the word belonging to

the universal law and its duality. For *this* place and *this* relation here the Gentile must be defined as the independent, unattached tent dweller, ready at all times to march, to change his point of view, ever ready to receive the truth,—no party, no church, no creed,—the unmeasured, the first to see the Law, which *must* come first to its own, and be rejected. The Gentile is the element, and the man and the nation, which is free from the magnetic circle which binds.

The coming of the Law is as a thief in the night; its presence is unknown, its disguise is sure. The coming is first to self-centered sects and parties; it is written by nature that these shall reject the Law. This rejection we see today among all elements centered in the self,—see it in all churches, in all governments. While these reject the infant birth, they will, led by the Gentile, recognize the advent of Law as the man-child of Revelation.

The advent of the Law can only be discerned by the eye which has seen the relativities in which the regeneration appears. The advent will be upon all planes of nature: Science will first see, and Art will first interpret. The Jew will reject the revelations of Art and Science, and the Gentile, by an instinct of inheritance, will accept and establish and *be* the revelation. The advent will be seen thus through clouds.

Within the Jewish form,—in the church, in the state, in the nation, in the body of science,—will

be found a Gentile involution which will recognize the Law, and inauguarate the restoration, for such it is written by the prophet, which prophet is ever Nature. While the restoration of the law is dependent upon the free Gentile element, the establising of that restoration belongs to the original form, which in recognition of the One Son of the woman, becomes that form of the One Law which is called the Christian or the triune form.

Nowhere is the Christian form born without recognition of the equality of opposites which sustains the universal center of the square Jerusalem and receives life from that center in which there is "neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one *in* Christ Jesus." To establish this form is the purpose of Life. Knowing the Law, faith in the processes of the Law is established. "Wherefore the law was our schoolmaster to bring us unto Christ."

The individual manifestation of the One Law, by processes within the body of man, establishing the soul of all his being there, is a question of faith. Knowledge of the law compels man to a belief in its power to manifest the triune Christ within his own individual dual body and brain. By faith man accepts the universal as the individual and the personal. And in this universal individual acceptance the One Universal Law becomes the individual saviour of nations and of men. By faith the nation will establish the universal rela-

tions of the One Law at the individual ballot box, and by faith, born of knowledge, keep those relations sacredly whole in all the Earth.

A knowledge of the Law compels man to trust his own being unto its One Way, burying that being with the Law. A knowledge of the Law compels humanity to accept his own dual body as the body of the law, and not as his own possession; he accepts the duality in one, believing in the power of life to manifest in him One which is whole, and through the name, the holy name regeneration, squares the circle of his life's blood.

Until this faith born of knowledge is manifest, nations and men are under the law of elements. "Even so we, when we were children, were in bondage *under the elements* of the world. But when the fulness of time was come, God sent forth his son, made of a woman, *made under the law.*"

The morning of the Twentieth Century has now cast its *false dawn*, and

"Before the phantom of false morning died,
Methought a voice within the tavern cried,
'Why nods the drowsy worshipper outside
When all the temple is prepared within.'"

Shadows of coming facts, echoes of new understandings, phantoms of truth, have been cast upon our Twentieth Century shores. Not yet has the solid rock appeared. The "false morning" has natural place, bringing parts of truth, parts of discovery, all related to the whole One Law. All

prophecy, but none reality. The truth seeker has one guide in this hour of new teaching, new cults, new leadership. Comes he—comes she—in the *name* of the Law? If so, blessed! For "Blessed is he that cometh in the name of the Lord." Such an one will bring no new religion, no new revelation, no new code of morals, no new form of government, no new Bible. The teacher of light will bring the Restoration in the name of the Law, and will lay that *restoration* upon the forms which already exist, and no man shall teach his brother, and men and nations shall see the law as it is written within every form. The denial rests upon the Jew, the restoration rests upon the Jew, and the Jew brings the salvation of the world: "For he is not a Jew which is one outwardly."

"And they shall teach no more every man his brother . . . for they shall all know me. . . ." "Why then is not the health of the daughter of my people recovered." . . . "For they have healed the hurt of the daughter of my people slightly, saying, peace, peace; when there is no peace." . . . "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgments of the Lord."

The daughter of Jerusalem is to be restored. The daughter of Babylon is to be destroyed. "O daughter of Babylon who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us, Happy shall he be, that taketh and dash-

eth thy little ones against the stones." The daughters of Jerusalem cannot sing the songs of Babylon. "They that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." . . . "By the rivers of Babylon we wept when we remembered Zion."

The external killeth, the universal lies in "the therein" to be the Logos of immortality. At the entrance to all holy existence, where the law of regeneration is to spread the wings of a Dove, man will find the eternal dual opposite angels of the Law. He writes these angels over each eye, as creation has written, establishing the midst, and here "the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another: toward the mercy seat shall the faces of the cherubims be."

"And thou shalt put the mercy seat *above* upon the ark: and in the ark thou shalt put the testimony that I shall give thee." . . . "And there I will meet thee, and there I will commune with thee from above the mercy seat from between the two cherubims which are upon the ark of the testimony of all things which I will give thee in commandment unto the children of Israel." . . . "Thou that dwellest between the cherubims *shine forth*."

When balance of creative element is established —two parts to one—we have the creative basis which is the three-in-one relation, manifest in the

elements as the form, water. Water is the creative figure, it is also the figure of a crystal See. Water is the word of balance, or of the neutral (salt) creative plane of life. Regeneration will perform its miracles by the creative sea, and all disciples of the law today will be fishermen, casting their nets upon the other right side as the Law commands. Now this "net" which we are to cast upon the right side is a Hebrew word form. To get at the meaning of the word we therefore read from right to left and *spell* from right to left. The Hebrew is the elemental square form. The Christian form lifts up the fifth principle of the square.

Before the command of law is heard we *see* from but one side, casting our nets, in all search for truth, upon but one side of every ship. The ship of state is not immune from this natural mode of motion. As the Hebrew becomes Christian the Christian becomes the whole area of Law, including all. "Cast the net on the right side of the ship and ye shall find."

Ten—read from right to left—is the whole "net" of the law. With an understanding of that *first* principle which is One, and a *fifth* principle lying at the center of the square and circle, which is also the *third and the one*, we have the *first* principle the *fifth* and the *third* at the heart of the One Law, and in this 1 and 5 and 3 we have the hundred and fifty and three fishes of the law; the sum of which to the understanding must give revelation of those Nine points written within, which

reveal the regenerative Son and soul of the woman. (There is no desire to be obscure and therefore the fact has been stated clearly that the sum of 1 and 5 and 3 is *the* 9 within the Ten Net.)

Having seen the *hundred* and *fifty* and *three*, and grasped the first and the fifth and the third principle of the law which is One (I) and declared that "it was the Law," the reader is ready to leave this sea to *eat* the meat of the one Law, becoming fishers of men in that holy see which is crystal and in which there is no more mystery.

The English language is the interpreter of the natural regeneration. It is a word of fourth dimension born of the triune One Law. Its Sea and its See are written by the One Law. Each are words of equilibrium and so of creative proportion and relation. The water is the generative creative plane (the sea). The regenerative creative plane is also the see, the holy see, the open C.

The vital point is this: the plane of equilibrium which rests upon the equal opposite relation gives the proportions of the law, and thus becomes the *water*, or the creative plane, *on land as well as on sea*. And the angel of revelation in the understanding of man will keep one foot of that understanding upon the sea and one upon the land.

"My words they are life." "My words" have the regenerative form, and the regenerative figure is an original square. The English language with its dual triune and foursquare word is the language

of revelation. The St. James Bible is the book of the hour, the key to the Scripture of the Times. The creative record is no where separated from the sea. The leader of the first covenant,—a law,—is drawn up out of the water. The Master of the second is drawn into the water. Opposite the creative sea lies the creative see, and in the midst as the star of creation, the Christ. The regeneration is related to that See which is an whole see, and here they that look live.

The English language is whole and square, belonging to the fourth dimension of the word of revelation. Its spell is divine and wholly natural. It is a creative sea, and into it fishermen of the See may cast the creative net of the One Law, landing ever the hundred and fifty and three, knowing that here is the whole Law.

We shall forever remain in ignorance of the Biblical record of the regeneration of life unless we consent to look for the derivation of its words in creative law. Words are generate and regenerate, under the law of form. We shall not see the Lord until we consent to "look" in *the Word.* "Cast thy bread upon the *waters*, and thou shalt find it after many days. *Give a portion to Seven also to eight.*"

Seeing the whole creative relation, establishing the holy creative waters in the understanding, receiving the holy water upon the brow, creation itself will respond, and the Law will answer our petitions, heal our diseases, and grant the wisdom

which is born of understanding from out the holy see.

The vital point of the regeneration is that Mystery, the Babylon of understanding, shall fall. The Law will reveal its relations and its form in the *last days.* Mystery is enthroned where mind is all. As ten is the limit of progression, we know that "the last days" lie among the last notes of the octave, and that every plane of evolution has its "last days" in which an *in*volution awakes. Intelligence shall free ignorance from the terror of "the last days." Let us ask of Law, not of other men; and the question shall be that "question" of the holy grail which leads to the unveiling of that form which is the "cup" of eternal life.

The creative *waters* are ever formed of the One dual opposite relation. Wherever nations and man have recognized the triune neutral creative relation, and have established that relation, they have formed *the waters,* and established "a firmament in the midst of the waters," to be the new soul of new creation. "And God called the firmament Heaven." From these waters we shall gather the bread of life which is "my body and my blood" for the redemption of the world, its humanity, its life, its forms. And the "bells of the horses," shall declare "HOLINESS UNTO THE LORD."

"My Comrades:
Share with me, two greatnesses—and a third one, rising inclusive and more resplendent,
The greatness of Love and Democracy—and the greatness of religion."

Nature commands Thought to take the thread of Ariadne into the labyrinth of the affairs of civilization today. Without this thread science ceases to be. Without this thread ecclesiasticism has plunged the world into that elemental chaos where "all is mind." Without this thread man moves in unceasing motion recording activity but not progress. Without this thread the art of government is lost and national life represents the activity of a machine. Science in its new era of regeneration enthrones the woman. Science in its regeneration restores the science of Theology which is the science of The Word which is the science of the Logos. Wherever Science is the one authority of life nature is enthroned and a relation established between the external form and the inherent life, which is "the within" of the Lord whose name is One. One arm of authority cannot exist without the other. "My two witnesses in all the earth" are omnipresent with the Law in all truth. Government has tried to exist without woman. Theology has tried to exist without science. Science has tried to exist without the record of itself handed down through the ages as the Word.

The church, using its eye of generation, has seen the man and the woman of the word related to each other. It has seen but one relation of the two witnesses in the whole word of life. It has given only personal, generative, interpretation to the book of life. Christianity today awaits that second birth which in all nature establishes the first. Man and

nation accepts this second birth or accepts to be returned to the elements for re-birth.

CHAPTER II

BOAZ AND JACHIN.

"Where is the house that ye builded unto me?"

In every problem which vexes civilization today dual opposite pillars are universally defined. The negatives of every dual problem are rising to demand that equality which is naturally written in the arch-way of life. All interpretation has defined the two pillars of the law as existing one for the other, related each to the other, hence one serving the other. Out of this definition of charity has grown an idea of charity, which is called personal service of one pillar, the stronger, supposedly, toward the other. Out of this definition of charity has grown the assumption that man serves man. Upon this assumption we have builded what we call a philosophy of life.

Man cannot serve man. Man serves Law and Law serves man. That man may serve Law he is dual in all activity. To serve Law man writes all activity in equal opposite relation for the ascension of Law. In the One "way" of the Law there exists no rich pillar to serve poor pillar, no night to serve day, or day to serve night; there is One day for the glory of One. The strong do not serve the weak. Where there is poverty and riches serving each the other there is poverty of soul in rich and poor and the Law of Life is unknown. Service belongeth unto the Law, the Lord of all.

Where poverty and riches exist the Law and the woman are sick and in prison. The Lord then is poor and weak and sick and the personality which is deprived of power because of sickness, poverty and crime is the personality of the Law, the Lord, thy God, sick and in prison and "ye visited me not." Charity then in giving giveth nothing to the dual personality of life, but giveth unto the Law. The need of the poor, weak, black pillar of life is the need of the rich, strong pillar. The giver gives, not to the individual, but to Life, and in the personal need sees the need of the Law who for your sakes became poor. The poor are buried with the Law for the resurrection. The riches which all men seek are the gifts of the risen Lord to all. Charity toward the Law is the greatest achievement in the whole world of Love. Government exists for this charity toward all. Law alone bestoweth riches. "And now abideth faith, hope and charity and the greatest of these is *charity*." "The poor ye have with you always." "Sell all that thou hast and give to the poor." And what hast thou? An idea of personal service, an idea of charity of one nation toward another, an idea of rulership of one over another, an idea of protection of one arm of life over the other, an idea of Colonial possession. The poor ye have always with you in the brain cell of authority, the prison cell of the Lord, where dominant ideas are clothed with stripes. "And he took them and washed their stripes."

Personality will ever define charity as something proceeding from man to man. Charity is something proceeding from man to God by way of the son, and "God so loved the world that he *gave* his only begotten son." With man's definition of charity has grown up naturally into the consciousness of humanity a settled fear and distrust of humanity. The idea of the service of one of the arch-pillars of life toward the other brings that cry of personality, "ingratitude." Here knowledge of the key of the midst is lost. Justice establishes the midst, granting the wealth of the soul of the midst to two as long as two believe in the power of the eternal triune one to sustain two. Gratitude belongeth to the Law which giveth and upbraideth not.

Wherever in civilization one pillar of life is charitable toward the other, two fail the Law, and the key-stone of the archway falls from place while two become poor and weak, unsheltered and without stay from above. Poverty here and wealth there are related to each other, lying opposite each other, for the life of that law which is sick and in prison wherever the equality of opposites is unrecognized and made manifest in the one arch law. There is a triune central relation to be seen between the saint and the sinner, the master and the servant; and when this relation is seen, there is neither bond nor free, saint nor sinner, good nor evil.

Poverty is not man's but the Law's: riches is not

man's but the Soul's, the triune Law manifest in two gives the whole body of life to the Lord. The glory of the Law belongs to rich and poor, saint and sinner. Sin, poverty, crime, is the burden of the Law and *not* the burden of humanity. Man redeems the Law from prison, to be redeemed by its *re*generative triune relations. In all dual relation the triune One is in prison.

We seek to lift the burden of crime and poverty and injustice from the world, not to serve man, but to serve the One Law not yet made flesh and dwelling among us. Service shall be unto the triune Law, Love shall be unto the triune Law, charity shall be unto Him that hath died, with the sins of the world upon Him.

In the regeneration our *service* will be given to the One Law who cureth all our infirmities. Service of the holy see shall establish a just ephah, and the soul of a dual opposite equal life shall thus serve man, and feed man, and enrich man, and the charity which is given by the combined forces and organizations of the earth, shall be, not the charity of one pillar of life toward the other, but that charity to the Law which establishes the One body which *is* Life. And there abideth faith, hope, and charity, and the greatest of these is *the third*, which bestoweth Love over and in all as the Law of the Fourth. Sell all that thou hast and bestow *this* charity.

The pillars of the porch of Solomon's Temple are dual. "And he called the name of that ōn the

right Jachin, and the name of that on the left Boaz." From Josephus we have that the pillar Boaz is black, and the pillar Jachin is white. Now these are word forms with an involved life as well as a body. This word Boaz is a universal word related to another universal One, Ruth.

"Boaz," a pillar of the temple in which we shall build, is a kinsman of Naomi. It is at the feet of Boaz that Ruth lies; and Boaz and Ruth establish the house of David. The Bible is a book of natural relations, defined by *the word*, to be interpreted by the Law. These relations are to be noted in that *re*generative era which knows no sex in the word. For in the regeneration we turn back and read the old first testament with the *re*generative eye in which is "neither male nor female." In that turning back *we* shall lie at the feet of Boaz, and we also shall wed Ruth, and Naomi shall be the nature mother, in-the-law, of us all.

Boaz is the black pillar of life's temple, the negative, the seed pillar, which establishes the triune one. Has not art recorded for us in fact (which has been hidden as blasphemy) the nature record, that the first Madonna is black, that the first wife of man is black, and are not these records in legend and art facts today? Is not there a plane in the scale of understanding where the woman arm of law is *black*, and full of sin and sex, and is not a curse upon the negative arm of law, which is the woman? Is it not for the seed of the woman that the world waits for its redemption?

Is not our understanding of the woman today *black?* Is not the wife of the Law blackened by the ignorance of civilization?

Black is the seed word. The days of our Genesis are seed days, days which exist for that which is to come. The generation exists only for the regeneration. The Creative days of the beginning are black days, seeds only. "And the evening and the morning" were all the creative days,—days covering the night.

We are today yet striving to establish civilization upon the theory that the black Boaz serves the white Jachin, that woman serves man, and that one arm of the duality can be charitable toward the other arm and thus give alms. The theory is degradation to the servant and the master. One pillar cannot serve the other, each serves the arch-*way* of life, and each shall receive equally the life more abundant from the keystone of the way. The rich pillar and the poor pillar, the labor pillar and the capital pillar, are to be seen from the keystone, which is the soul of Law, the receiver and the equal distributor of force *which is life.* Let him that glorieth glory neither in poverty nor riches, in sickness nor in health, neither in being saint nor sinner; "Let him that glorieth glory in the Law."

The eye of intelligence, born of understanding of the natural triune one, will discern today the "cloven foot" which is not concealed. Civilization cannot stand upon the charity of one arm of the dual opposite relation toward the other arm. It

is not the poor man who needs our charity. Man's poverty is the poverty of the Lord, "And ye gave me no meat." Establish the justice of the triune one relation and *the Law feeds,* and shelters, and bestows *life.* The poor and the rich, the saint and the sinner, exist in the law of the first positive-negtive covenant, upon which civilization still rests. The poor and the rich exist *for* the primitive law, preserving the equilibrium of the world by the Satanic motion to-and-fro, during the reign of ignorance before the birth of the One square Law in the understanding of nations and man. The poor hold the rich in motion, the rich hold the poor in motion for the passing soul of things.

The poor exist, as the rich exist, for the *passing* soul before the regenerative eternal soul of the triune One is manifest in the flesh of governments and in the brain of the race. This passing soul passes through the stages of animal existence, of animal conditions which are born of that ignorance which is ignorance of the triune relativities of One law. The soul of modern civilization is yet evolving *through* animal existence, sustained by the to-and-fro "up and down" motion of the cloven-footed Satanic one, until intelligence reveals the One way which chains this motion, establishing the street which is called Straight from the midst. Satan defines its own mode of motion as to-and-fro in the earth and up and down in it. This motion arrives not at that goal which is "the regeneration" passing *through* the earth establishing the Son of

God at the ends of the earth. Modern intelligence sustains this dual motion between two in government in all religions, in all interpretation, in all thought and action. In this motion the art of life, which is the Square regeneration, is lost and the fifth principle of the square is "the lost word" of relation.

This "mode" moves from one arm of the duality to the other without recognition of the central *beam* which gives the lawful weight and measure and proportion of all dual relation. When this dual Satanic motion of life ceases, *then* the omnipresence of the central note of time is seen and that note which is neither yesterday or tomorrow, but *today*, is enthroned in the midst, and "time shall be no more." When the dual pendulum motion which marks time ceases in thought and action, *time shall be no more*, and that life which is the One eternal day shall be the day which is the *One day* of all, born of the Law, giving birth to the consciousness which is forever with the One Law.

The magnetic primitive manifestation, in all civilization, writes the central "beam" in the central self. Wherever in government, in church, in sect, the positive is enthroned, the dual passing self center is established. Here a "beam" is to be plucked out, a clear eye given. Wherever the primitive law and its mode of motion is dominant, "Behold a beam is in thine own eye" to be *taken*, and the eye of the One Law given, "Who layeth the *beams* of his chambers *in the waters*."

The pendulum must swing from rich to poor, from slave to free, enslaving rich and poor, master and slave, until time shall be no more and the day which is One day shall be established upon earth.

The poor and the rich exist by the primitive law, during that era which imprisons the one Lord, and the Son of the woman of life. The poor exist for the passing soul of the rich, the rich exist for the passing soul of the poor, and each yields unto the other his own. The weak lie within the passing soul of the strong and the weak. The swinging pendulum *must* be maintained by nature, marking *time*, until that intelligence is born which *kills time*, to inaugurate One, which is squarely neither night nor day, black nor white; "But it shall be one day which shall be known to the Lord, not day nor night." "And there shall be no need of the sun, neither of the moon" . . . "They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all."

During the generative reign, the pendulum must swing, in spite of gifts and charities, until the beggar Lazarus is raised to the bosom of One twice born and twice named in the heaven of the Law. The poor are involved in the life of the rich, the poor whom "always ye have with you." Man's attitude toward the poor is his attitude toward the

One, *promised* "for to come," who "for your sakes became poor." Between the poor and the rich lies the even: "And the rich shall not give more and the poor shall not give less than half a shekel, when they give an offering into the Lord, to make an atonement for your *souls*."

All civilization has *enthroned* the swinging pendulum of time, thus establishing the dual relation, denying the trinity and its plane of manifestation which must be physical, or in the flesh. Our law is a swinging law, which denies the stone of the midst which is the head of the corner. Our prisoners are to be the freed ones of the morrow: our masters today are to become the slaves of tomorrow. The free, the strong, the rich of today are the bound, the poor, the weak, of tomorrow; and thus life moves in poverty and pain, fall and ascension, charity and want; a man in hell and a man in heaven; waiting, waiting for the Lord God Jehovah to mount the throne of the universe upon the shoulders of rich and poor, bond and free, to declare neither bond nor free, rich nor poor, male nor female: and the sacrifice is ended forever and forever; tears are wiped away, and the life of the midst is the squared rounded life of all.

The prisoner in his cell—? Ah, that's the Lord's sacrifice. The hungry babe—the stricken mother—that's the hunger of the Lord Jesus called the Christ. The staggering drunkard—with the price of a soul in the treasury of these States—That, ah! why do we not know that *that* is the crown of

thorns, pressed by the governments of the earth into the "cup" which is *mine* for the regeneration. Are we not today asking battleships for a world—with which to preserve a national honor and secure the crown of national supremacy—while not a nation upon the face of the earth has the strength to lift the crown of thorns from *His* brow, when not *one* can be found among them all who *dare* lift from Life the cup which is wormwood and gall to the Lord of Golgotha?

"And they gave him vinegar to drink mingled with gall." . . . "Except a man be born again he cannot *see* the kingdom of heaven." . . . "Father, glorify thy name. Then came a voice from heaven, saying, I have glorified *it, and I will glorify it again.* The people therefore, that stood by, and heard it, said that it thundered: others said, an angel spake unto him." . . . "These things understood not the disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

CHAPTER III

THE FORERUNNER AND THE ONE LAW

"He must increase, I must decrease."
—*John the Baptist.*

"Bring the vail that thou hast upon thee, and hold it."
—*Naomi to Ruth.*

America is today awakening to the law of facts within her own being to there manifest the even light of the world. In this awakening must be written understanding of a law,—which was but a voice crying, "Prepare ye the way"—one to be bound, cast into prison, and beheaded, *before* the multitude may "sit down upon the ground" and be fed by the "two fishes" which yield "meat" of righteousness.

A dual law has been a positive in creation. During the reign of this positive another law has been obscured. That which has been positive is now to become negative before the newly discovered Ether. As the woman is negative to the man in generation, so a law is negative to Law in regeneration.

As one law is bound another is set free to do the work of the creator of all holy forms. The dominance of one law is to decrease, as manifestation of the second is to increase; and, forever, the one which is the forerunner of the triune body is the one to be bound and imprisoned and beheaded for the woman. These facts cannot be seen by the

generative eye; for they are regenerative facts belonging to the ascending law. This record of nature is *re*generative record. Now art is the nature servant of the regeneration.

The figure of John the Baptist arrives at a dimension which is neither male nor female. The figure of the Salome of Nature seven veiled is a figure of regenerative relation belonging to the life of regenerative relation *today*. Revelation will bring nothing new. It comes to retell the old upon new planes of manifestation. That which is new is not the revelation, but the times and the brains which receive it. Nature has but One revelation to all ages. The revelation which is of the One Law is appearing today in all forms, to all planes of intelligence, to be received by the Gentile, and be rejected by the self-centered Jewish elements of civilization.

The revelation is rejected wherever the multitude are unfed by the "two" and the "five" of the One Law. The multitude are unfed until the seven sense veils which obscure the woman of the Law are rent, and she stands before the world *with* the head of John the Baptist, *as* naked law, and not as a female of the generation related to a male of the generation.

The figures of this beheading are figures of the *second covenant* of law with life, not the first. Christianity has not yet been fed from the ground of physical law by the two fishes and the seven barley loaves which yield the square twelve baskets

full when broken by the One Regenerative Law of the second covenant. Christianity has not been fed by the third-fifth principle of the *squared two because* it has refused, and is this hour refusing, to sit down upon the ground and accept the physical foundation, as the corner stone of Physical revelation. Physical law is the stone rejected, and the Logos is the physical law made triune and square, spiritual flesh in all times.

To know "my voice" is the business of "my sheep." The multitude are fed from the ground. That which is handed down, even the hidden manna, is handed to the ground, to be eaten *Up*. The Law will be revealed *from the ground* up in all the walks of life.

Art brings us the inspired revelation: the eye of the first covenant is ever blind to the revelations of art, whose speech is eternally the nude or *naked Law*. The reception of the revelations of the second covenant today, as in all days, must rest with the Gentile, whose intellectual faculties are not bound to Sect center, but are open to the inspiration of a new creative relation, which in seeming to destroy the old establishes through a *re*generation.

A recently discovered tablet, bearing the inscription with which the soul announces her redemption reads, "I have escaped from the lamentable and cruel circle: I have set my eager feet within the longed for ring, I have passed to the bosom of the Mistress and Queen of the underworld."

John Baptist is the figure *cut off* by the involution. He is the figure word of the *external* limitation of Law. The *in*volution, upon *every* plane, will be the force which, rising with the law, cuts off the external expansion, to establish an involution, as the creative force, of a *re*generation. *The involution of the Seven expansive periods, or days, will be seven veiled.* And those veils will be holy, holy unto the Lord God of Hosts. And they will be rent though the heavens fall, and the naked law of the woman stand revealed in the house of Herod.

At Seven, physical veils are rent, the woman conceives with the breath of the Lord God. Here the regeneration begins to be. At Seven, nature, *adding a triune One to seven,* arrives at Ten; the whole Net is cast and "another Nine" is manifest in the flesh. And thus the woman "is accompanied forever by the number nine."

"The way I pass,
Ne'er yet was run: Minerva breathes the gale;
Apollo guides me; and *another Nine,*
To my wrapt sight, the *arctic* beams reveal."

And thus the "arctic" North is related to the Nine of Law.

Ancient legend declares that 10 is the first number of Paradise. Nine is the regeneration. *Seven is the generated form.* We shall see that this seven generative scale of creation is *completed* only by the birth of 9, from the woman *and* the Law. The seven scale is in reality a ten scale. At seven

(and without our musical scale we shall not follow the law) the fundamental note of the scale is lifted up to *give the last note of the octave,* and in this the first has become the last. Now this last is a triune one, *under* the law. The whole See here must reveal the whole law of ascension. This last note of the octave, *which was the first,* is a note of triune relation. As the seven scale is the measure of the word of nature, as well as the measure of the Biblical measuring rod, and as all understanding of creative ascension is measured by this seven rod, and as all spiritual and physical understanding rests upon this natural expression of lifting up which makes the first the last and the last the first, the musical measuring rod may perhaps in very truth be the creative measure of *the creation* which began with the songs of morning stars. In all nature, the first the third and the fifth are holy unto the creative law. This the first triune five-pointed star of the ascension.

Nature in all activity will carry the ascension naturally and automatically, from C to C, covering the physical ara. *The ascension rests upon the triune note which closes the scale* and which *was* the first and *is* the last, and, *as* the last, is *also* the first note of new ascending scale. As the first note our C is one, *as the last note of the scale the fundamental one is* 8. As the first note of the new ascending scale the same note is Nine,—or one-I—here entering the paradise which is Ten: a paradise guarded, in all fact and ancient legend which re-

cords fact, by one, who holds the dual keys of fall and ascension. At *seven* we see the fulfilment of the one Law. This note seven is musically Be. At seven the human voice (and all human affairs) meets a natural fall, where, to overcome the fall, the involved one, which was the fundamental one, is lifted up to complete the octave, expressing upon the closing note the whole seven (evolved from one) with the eighth and the ninth, involving the Seventh in an immortal union with the fundamental one, forming a union reaching from C to C.

That the creative law should today seek the voice of music as its interpreter is a natural relativity. The sky of the times is full of morning stars. "Cast thy bread upon the waters. . . Give a portion to seven, also to eight."

CHAPTER IV

THE SABBATH OF THE LAW

"Well it is earth with me: Silence resumes her reign:
I will be patient and proud, and soberly acquiesce.
Give me the keys, I feel for the common chord again,
Sliding by semitones till I sink to the minor, yes,
And I blunt it into a ninth, and I stand on alien ground,
Surveying a while the heights I rolled from into the deep;
Which, *hark,* I have dared and done, for my resting place is found,
The C Major of this life."—*Browning.*

Nature in automatic motion will carry creation over and through the seven scale covering six creative days. The *struggle of all life in all affairs is to complete the lifting up of the fundamental,* completing the octave, revealing the Nine, in which lies revelation of the universal One, which is One covering an evolution and involution from One to ten upon Seven notes. Seven has an involution to be expressed in three added to Seven.

After the Seven creative days an involution is to stand forth. An Eve is to be born from a side, and dual sons given, by the law, to Life. As the physical Seven has grown, *within* that growth life has planted the eternal involution for the dual Law. When the Seven is complete the involution stands

forth by the eternal power of Law The senses of men and nations in the march of life *mark time.*

At the Seven limit Life in ascension commands that men strike the Eighth which is also the Ninth to behead that automatic motion which swings the pendulum of force back to the fundamental to rise again only to the Seventh, to ignore again the Nine, which alone establishes the Seventh, by the midst, creating in the midst of all life the Sabbath of the Law in which only the Triune One is seen and adored.

At the Seven limit man, with all the forces of the ascension back of him, with the whole earth travailing with him, may command the Nine and bring forth the One Law and be its Lord of Light. In commanding the Nine he rises from the power of that fall which carries man to hell, leaving him to rise through purgatory by the slow climb of animal evolutionary days. Nine is the rest where men and nations survey "the heights I rolled from into the deep." The to-and-fro motion of time cannot strike the Nine which is lying *in* the Eighth, which was the fundamental and is lifted up and held as the Mount of the Law The to-and-fro motion cannot establish the Fifth principle of the scale or escape to another scale by way of a fifth principle. For the temple of music, made under the law, has a black keyed pillar and a white pillar—and the black pillar is again Boaz, at whose feet we learn to establish the square House, which is the dual House of David, in which lies a fountain of ascending Life.

The magnetic law swings from one to eight, eight to one. Ignoring the fifth it cannot establish relation between the third and the fifth; it therefore cannot strike the common chord of Law; it can only see-saw. The first primitive law knows only the primitive motion which swings to-and-fro in time. The second covenant brings the Law of the Sabbath, healing upon the Sabbath Day, to declare time shall be no more. The second covenant therefore cuts out the primitive motion which marks time and declares a resurrection which is an ascension of time unto One Day, which is neither black nor white on any plane.

The Sabbath falling at seven reaches for the fundamental of the scale to write the triune one last and first as Nine. This "Sabbath Day's Journey" shall be taken in the understanding of men and nations. Having been taken we do the whole journey, putting away the see-saw motion of infants, becoming the man-child of the One Law seeking lawful ascension by the One Square Way.

At Seven masculine, or male, impulse, sinks nations and men to the fundamental. Unless the Nine appears there is no escape from the perpetual fall and limited ascension. Man and nation reaches the Nine to view the heights above and the depths below. Government is founded upon law. Law shall not ignore Law. At Seven Bethlehem is given and here a triune birth shall take place among the animal forces of brains and peoples which shall redeem men and the nations they have

conceived. The pendulum of the primitive law measures an activity which falls to the fundamental and remains, without lifting up the original type to the place in the ascension which redeems from that fall which is a to-and-fro devilish fall in all the earth. The fundamental is not lifted up to fall *again*, but to establish natural ascension upon a higher plane of activity.

The scale is the one scale of the measure of progress. To perfect the natural scale is the art of the science of Harmony. The fundamental of every scale of evolution will mark for humanity the place and time of its ascension. Harmony is a problem of time, and "my times" are fixed and sure in the measure which is the rod and staff of life. The fundamental shall be accompanied forever by the number Nine for ascension.

We study "the nine" first as the third, then as the fifth, and these lie at the center of the diameter of the earth which is measured by that Law which marks off Seven and leaves an over plus to establish Seven in Nine (I.)

The *third* we shall see as the central one between opposites in the diameter of the earth reaching from C to C. And when we have squared the circle we shall see this first as the third *and* the fifth. We shall see the divine Nine over all declaring *I Am*. The hundred and fifty and three are omnipresent in the whole Net—which is the whole O and the whole I. And these lie in that open C which is so closely related to the G, or the fifth of the scale

of C. *Through this central Fifth the science of Harmony escapes to new scale,* accomplishing the fulfillment of the scale which reached from C to C. Government cannot find the science of national immortality without the support of the science of Harmony. Nature herself then is the author of an idea which claims government support for the Art of Harmony. Government is not only a science, but a science which is a lost art.

We have said that The Logos is the Fifth principle of the Law of Holy Trinity, which is the One square, static physical law of all force. The Logos is the first and the third and the fifth principle. It is the Nine within the Ten Net. Man casts himself into the See to find the Logos of the Word; having found he knows; he no longer believes, he has taken the Sabbath Day's journey and is healed.

The purpose of all Law is to rise from 01 to 10, compassing the Nine around with understanding. Wherever the Nine is Beatrice is. Wherever Beatrice is the Triune body of Law is. In the passage of the seed O from O1 to 1O the ascension will form the figure *nine* at the center of the arch-way of ascension and declare IT to be the key-stone of the arch-way, which *way* has lifted up the seed O to be the head of the figure which is 1. Why do we worship the ascended figure of national life which we call Old Glory? Conventionalize this figure Nine,—that is, square its circle,—and what figure have we? Now relate this figure to the as-

cension of Life and behold the reality of instinctive worship, following *the flag* from finite to infinite.

Dante has written again the natural Bible of Life, defining the woman and her place in the Law as the Nine manifestation. She is interpreted by the place from which she derives her name. This Nine descends to purgatory to lift up the one related to the Nine by a natural, immortal bond. The numeral letter of this Nine is forever I, *a letter returning to the original one for its form.* Nine is the fundamental of a new scale of ascension, for all is weighted and measured by the One Rod. At Seven, veils which cover physical evolution are rent, the woman is revealed, and the fundamental declares that the whole scale is "I even I." Where the woman is revealed life throughout the universe enters the paradise of *re*generation. At the threshold of this paradise the nation stands today without Beatrice. The Paradise of earth is a possession of the Law, to be bestowed upon all physical forms, lifting the earth itself to that paradise which descends from above. Physical knowledge we are today to transmute to its square fourth dimension—holding the fifth principle.

Prof. Duncan in his recent work, "The New Knowledge," says: "We believe that the alchemists were right, that matter is not only transmutable, *but transmuting*, and this without the aid of any Philosopher's stone, diabolical influence, nor even the modern appliances of a scientific lab-

oratory. Nay, in spite of them; for, apparently, no human effort can either aid or hinder the process. It seems to be the very symbol of inevitability."

All discovery, all life, is commanding Thought to arise from among the dead, to enter the paradise of the One Law. There is no entrance to this paradise written save an entrance made by the woman, "made under the law." Dante bids us note that this woman must have "emerald eyes," nature eyes, eyes of the creative sea.

When the fundamental one has been lifted up a new generative plane is opened for life's ascending impulse. When the fundamental one has been lifted up the One which is the whole One (scale) is manifest, and the chord struck is a first, a third, a fifth, and an eighth which is also a ninth. There is no way in life and law to get the last note of your scale save by a return to the fundamental Do. There is no way to get the first note of an ascending scale save by striking *again* the fundamental which has lifted up itself.

The generative process is finished. America is ready to become the living soul which is the quickening spirit. She is ready for the leap of life which lies between the external limit and the regenerative morning. By this leap she will establish the regenerative relations at her ballot box. The regeneration there inaugurated will fall under the Law, "subject unto the Law."

All Life today is at the bridge which lies between

the old order and the new. Is there no "Captain of the Gate" among the nations of the earth? No man among them all to push the Lay of Ancient Rome through to infinity? Is the One Law to have no body of flesh? No Horatius, *to stand on either side and keep the Bridge with me?*

At the place where the fundamental note is to be lifted up all masculine magnetic forces will array themselves against the ascension. Their expansive pull will unconsciously be downward. At this place war arises between the natural elements which naturally re-establish the motion of the fall and the natural elements which seek to establish that straight way which is a way of peace and a natural restatement of fundamentals. Humanity arrays himself upon either side: and here the One battle is fought in all ages.

Liberty is the woman note of time, a note involved from the beginning. Liberty seeks the freedom of the Law in all conflicts. Liberty is the note struck to be struck *again* until the One Law is released from that prison house which is the brain cell of the world. Liberty has written neither bond nor free, but One in the Christ, involved in the beginning. Liberty is won for creation not for man. Man's liberty is won through creative law for Life and thus for man. When the One Law is free man is established. No man is in reality fighting for the self. His instinct is true; his definition of his instinct is false. His fight is for the Liberty of the One over all.

America is called upon today to strike again her own fundamental for the ascension of life throughout the world. The fundamental ordained by force is established by Thought. The fundamental in place as first and last declares the reaping time which is at once the hour of the sower and the reaper. The proposition of nature is to this day inaugurate Thought. Man to receive the One law has but one mental condition to meet; he must sell all that he hath; he must become as the little child; for the revelation is an A B C revelation. At the advent of understanding which grants Liberty to Law instead of to men the wisdom of the world becomes foolishness. The nation which seemeth to be wise in this world, "let him become a fool, that he may be wise." Only *this* "fool" shall find the holy grail. For the ways of the Law are not the ways of men. This "fool" alone grasps the Sacred Lance which cures Amfortas of the original primitive law. For this sick king life holds but one cure, in the hands of the "fool" who conquers the Seven deadly foes of the primitive law and rises to the Nine to behold the Golden Tree of immortality.

A return to nature sends us back to a study of the Seven law which is the Law of the Sabbath. The regeneration is to inaugurate a relativity which establishes that Sabbath which hath no end. The Seven scale of creative measure will be the scale of C throughout all activity. From Seven to Ten nations face the "Sabbath Day's journey," in

which lies the revelation *and* the law of ascension for all the earth. This ascension first descends to the original one to lift up.

The whole problem rests upon the law which reaches at Six for the fundamental note to establish One which covers not a note in *a* place, but One which covers *a plane* of evolution reaching out from One back and up to one which is 10. America is to set the seal of the One Law upon the activities of this hour. The call of Life is for men of brains, willing to be illumined by the One over all. We face those last days which face the command of nature to lift up and "be ye lifted up." Animals naturally return to the original note to fall and rise under the slow motions of ascension from that note. Men return to the fundamental to lift up and re-establish the fundamental by a quick union with the one above. The crisis today is not safe with the *impulse* of justice, and the automatic judgments of men. The crisis is to be met by the reason and justice of Eternal Law, the same yesterday, today and forever. No man's *opinion* counts this day, whatever his high office. The opinion of none is asked or taken; "*the way ye know.*" Nations having lost the triune one law have lost the art of law making. Law is not conceived of men but handed down.

Our faith as a nation in a Triune Law will be tested by our faith in the triune relation of the One Law to solve the impending problems. We have declared our faith, and denied its power. Neither

the church nor the state may establish its faith, while denying the manifestation of that faith in the flesh of nations. Neither can meet the crisis; neither has entered the square confessional of the Law to confess, *Father, we have sinned.* The regeneration is established by the triune son of the One God. Can the nation denying the relativities of Law claim to be a follower of the Son? . . . .

Is the note which is to be written in the Eighth place of evolutionary octave the woman note? Is the woman the fundamental? *The fundamental is the even Square.* Neither the man nor the woman, the east nor the west, the north nor the south, but One which, from the midst, lifts up and establishes the whole earth. The fundamental is the diameter one, and its whole square circle. Until the one of the midst is seen within, to be enthroned without, elemental chaos and the darkness of elemental chaos is our portion; there is no round earth.

One exists for the square, not for itself. The scale exists not to be forever a passage from one to eight, but to fulfill the whole law of the Seventh in an escape through its G or Fifth to new plane of manifestation. The fall from the Eighth shall ever be a fall to the Fifth only, in the way of ascension. This Fifth lies as the soul of the one foursquare.

10 is the Logos of that sound OM, the mother sound of nature, defining Na-OM-I in the law of Ruth.

CHAPTER V

THE LAW OF TRINITY AND THE LAW OF HOLY TRINITY

"Straight to the tripod, Touch it with the key."
—*Goethe.*

The crown of immortality is given by nature only to realities. Our original covenant will have to do with the trinity of natural law in all the earth. In this covenant one will usurp the voice of the Law forming the self-center and *thus* form the triune relation which will claim to represent the whole square of Law. This covenant will deny the *holy* trinity, the sign of which is the square, the sign of which is the Nine, or I, born as the line of perpendicular of the square pyramid, the ego of the pyramid.

A science of interpretation will see the trinity and the holy trinity, defining the law of each. The trinity will represent to the understanding the center between opposites which forms the first straight line of the ground. This line will be related to the serpent of biblical record. This straight one is a line of force to be lifted up and written in the square Land of Shinar.

The trinity forms the holy trinity by a process, as the horizontal line forms the square by a process. The third principle of the straight line lies in the midst of its opposite *ends.* This third principle of trinity yields up *its* center to the cen-

ter, or the fifth principle, of the square. All Old Testament history will cover the ground of this yielding up of the life of the primitive one, a yielding which is a lifting up from the ground of a serpent element. The serpent exists for the square of the circle, not to form its own circle.

All revelation has been crowded into the symbolism of the figure I, the Nine, which is the victory, or the positive expression of the woman as the Son. Nine (or I) is the sign of the holy trinity of nature. Nine is the perpendicular of the pyramid, the I, the fulfillment, *the word of the perfect square.* Nine is the word of holy trinity, the Ego of existence, the one lifted up, the serpent of the wilderness. To read the Nine is the acme of culture, the summit of all attainment. To learn the Nine we become men of letters, studying well the letters of Paul. All primitive understanding ignors the Nine. All spiritual attainment rests upon this one which stands alone in the alphabet of life. All before this one is chaos without form. Nine is the entrance to paradise of which 10 is the first number. All beneath this one is of the earth earthy. Today the first one is asking for birth. Today man is born out of the whirl of primitive chaos into the Christian era.

The scale of the primitive era will reach from C to G, and the central note of this scale will be ME, a half note. Life is ready to break away from this scale ascending to the last C which is H which is I. The central note of the scale is G. This

G. will be seen as the Seven of Alphabet related to the fifth note of the scale of C. At this fifth Harmony escapes to new plane of expression through the fifth principle of the keyboard, a dark seed principle of five black keys related inseparable to the H, or Eight of the science of Harmony, which gives all construction 35—or Eight—of these keys. The English Alphabet cannot be defined separated from the scale of Harmony which it defines.

It is the habit of modern culture to ignore Dante's use of the letter Nine in his Divine Comedy. Dante has written the law of holy trinity and its beginning in Hell, or in the serpent of creation. He has written the law of the Nine which is first a Third principle, then a Fifth principle, and a fifth principle lifted up to declare "I even I am Beatrice." The Logos of the word Beatrice is Nine, of the word Virgil Five, of the word Dante, H. This H is in both Hell and Heaven. As Beatrice is accompanied forever by the number Nine, Virgil, the teacher of Dante in all the earth, is accompanied forever by the number Five, which is the central note of the square which lifted up becomes I, the Nine of Paradise, in the understanding of nations and of men. This I is the interpretation and the key to all the scriptures of Life.

Our understanding of natural construction will begin with understanding of the third principle of the straight line. We will need this understanding for understanding of the square. *As this third*

principle ascends we follow it. This principle is the soul, which must ascend and rise and rise again until in the Fourth gospel it is finished *to go no more up from the earth.* The third principle of the trinity yields up itself to the fifth principle of the square. This yielding up will be only at Golgotha. Here Thought is born of Law; force dies. As the third rises to the fifth the fifth rises to the Ninth to write I Am the square, a pyramid of Life, and to Him be all the Glory and the Praise and the Thanksgiving, for *He* has risen indeed.

Having grasped the dual law of trinity and holy trinity man, having begun the building of The Highest for Life, is ready to understand The Temptation which falls in the law. Now the serpent one shall not form the circle, but the square. Here natural Law is the one leader, adviser and friend of this nation. Here America faces The Temptation which law must externalize exactly as it must externalize the victory of the temptation. Here we mind the P and Q of nature, for the Q of victory will declare the heel of the woman upon the serpent's head.

The trinity can usurp the figure of the original O. This usurpation is dreaded by Life. The trinity cannot usurp the figure of the Square, which clothes the woman in a descent of the holy city upon the understanding. The sins of the world are all upon the Law, a Law which, to become I, first becomes A, that the city AI may be taken by Law manifest in the soul of the square city of all life.

If the mind will see by the holy see the differences between the triune and the holy triune it has begun to square the circle and drink of the river of water of life.

CHAPTER VI

THE FALL OF LAW AND THE ASCENSION THEREOF

"'Tis dangerous when the baser nature comes
Between the pass and fell incensed points of mighty opposites."—*Hamlet.*

Nature's one determination is to lift herself. The ascension of her creative law is the means to her end. Nature is the woman who must be married to the Law which is her Lord to be redeemed. In the generative relation nature is the positive dominant man in a relation between nature and humanity. In the regenerative era humanity is the positive man in relation to nature and the negative woman in relation to the creative Law, conceiving ever with the One Law for the ascension.

At a limit of generative expansion Nature, co-operating with her highest achievement, humanity, makes the passover from generative achievement without, to regenerative achievement within. Without this co-operation with her higher self she misses the ascension of her Law, kills the passover, and falls. At the passover the generative law dies unto life. At the passover manifestation of Law mounts from earth to heaven. At the passover the law of death becomes the Law of Life.

That which falls and ascends in man and nation is Law. At a certain place in the scale of physical

creation, there occurs a relation of the dual generative forces of life which is marked as the place of the Passover. Here the One Law must reign. Before this Passover there must be preparation by the Jew. From out this dual basis a triune one is to appear, and thus, says nature, salvation is ever to be of the Jew. The whole problem of ascension rests upon a duality which is to become the square triune one in an order of ascension manifest at the Passover

The law commands preparation for this Passover, for here two who have existed "before me" known in nature's Bible as the thieves of humanity, are to be crucified in the cross of elements which is made at the Passover, that the whole triune one may ascend from the midst of them in victory over the fall. This picture of Calvary must be seen in the law of trinity. Here the victory of ascension will lie between the Sixth and the Ninth of our H law.

This word "passover" defines a motion of dual elements at *the even.* To keep the passover is a duty developed upon all Jewish forces; and all dual forces are the Jewish forces of the generative law until these bring forth the One of their midst which is Christ, born ever of the woman in Bethlehem of Judea. To keep the law of the passover is the business of America today. Words are the body of creative Law. This word comes today seeking its normal ascension in the understanding of a race. Today sacrifice within is to be made, in prepara-

tion for the last passover. Nature waits the co-operation of humanity to observe the feast, which falls "after two days" upon humanity.

Here is a word of universal omnipotent meaning, a word defining the motion which redeems "my two witnesses" upon every plane of manifestation. Is the understanding of the external feast to be declared as naught? Nay, the past is to be enthroned. "The passover" will bring us face to face with" the pass and fell incensed points of mighty opposites" where one is released.

Happy the nation, happy the man and woman, happy the national experience which here chooses that the one released shall be the triune one, the Christ of the midst.

The release of the Christ at this place in the natural law of ascension declares the crucifixion of the dual thieves and the victory of life for three, manifest as two equals. This victory will in every age, upon every plane, rest upon the repentance of one. In every age this repentance will declare time to be at the record of Luke, the great physician. Neither man nor nation may go up to the victory of the passover without the woman written within the body of understanding. Here she must stand at the foot of a cross for her hour approaches.

Today Personality is the Pilate before which the nation stands, and before him is compelled by nature to choose Barabbas, or Christ, the Triune Saviour of Law. America is hastening toward that

crisis which is not *her* crisis, but the crucial dualed incensed point of Life within her body. America is hastening toward that place in the measure of her life, where Law ascends to declare the victory of life over death. Here a crisis in the life of Law.

Christianity and its words are handed down in every age to every age. Christianity has to do with holy trinity, Democracy with the dual basis of the holy trinity. Humanity has been satisfied, until this hour, with the definition which man has given of Democracy and Christianity. Today man asks not for the interpretations of other men: he asks for a new relation with nature in which he shall stand face to face with the interpretations of natural law. He is enancipating himself from personality. He is relating himself to law to relate himself to the Lord whose name is One. In the church he is freeing himself from ecclesiastical control; in the state from political control. That which dominated him is to be dominated by him. He is seeking his own salvation, breathing the breath of life which is the breath of Law. The woman is awakening in the brain of a race to conceive with the Law, not a babe of the understanding but a man-child gotten of the Lord. "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. . . Behold I will extend peace to her like a river. . . . Ye shall be borne upon her sides and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; *and ye shall be comforted in Jerusalem.*"

Democracy exists to build the square walls of Jerusalem for primitive law, out of the primitive elements of Law. Democracy is failure until its relation to nature is defined. Democracy *sustains the even* for the natural law which establishes at the even the Lord, whose name is One. In the square triune body all men are free and equal. Democracy has derived its body of life from the One Word which is "my body." Democracy is *the preparation* for that passover of the law which writes the victory of *its* Christ. Democracy is failure only when it kills the passover which occurs at a place of dual balance. Democracy is dead when denial of the triune one reigns in ignorance, in the head. That which is commanded of America today is a telling restatement of its faith in Democracy. The principle of Democracy is the nature principle of holy trinity. *Holy* trinity is first trinity. Democracy will seek the balance of opposites, not the annihilation of one arm of the cross. Democracy prepares an equality of forces and eats the passover with the Law. In understanding it preserves "the pass and fell incensed points of mighty opposites" for the Lord of Hosts. At *the even* it commands the release of the triune one from the primitive cross. It crucifies the dual body of personality: it will not crucify the Lord of the midst.

Democracy is recognition of the dual basis of the equal even Law, of the body of the holy triune One. Democracy seeks first the One Law and its

manifestation in the flesh of the nation. Democracy is the religion of Law in a square republican form of government. The republican form *is* the square.

That which is lacking today in statesmanship is the power to define unto Young America the nature basis of Democracy. That basis lies in an unknown natural law; the law of the Christ, the triune One, a relative law which rises to victory from the midst of equal opposites to square heaven and earth upon all natural planes of creation, creating new heavens and new worlds.

"The pass and fell incensed points of mighty opposites" will externalize "the two witnesses" of the creative law as dual opposite thieves. That which these thieves steal is the central triune One. At the passover of the dual creative elements in equal opposite relation two are redeemed *with the law because of the repentance of one.* This victory, if the record and the relation of the two is Luke, will also be the victory of the triune Law. This victory of ascension from the midst of two is the promise of nature. Here life awaits the repentance of one of the dual opposites to redeem the Law and declare the resurrection of "the third day." This repentance consists only in recognition of the Law. Life awaits the repentance of a world, in church and in state. For this repentance time waits while the Law is crucified from the sixth to about the ninth hour. The limit of physical creation is reached, the hour of the even

approaches. Who now shall turn to the Acts, entering "The Temple Beautiful" in the ninth hour declaring the whole pyramid of life?

. . .The freedom for which Democracy struggles is freedom to form the body of creative force which is Christ within the body politic. Democracy is personal. Democracy is universal. It is the word of ascension. It prepares the feast of the passover. It is the law of the first, and the law of the second which establishes the third in the midst. It is the word of the omnipresent One, holding "my two witnesses" in the Square Republic of Life to manifestation of the Son of light. Where dominance is, in personality or party, in state or national head, Democracy is not. To understand itself Democracy understands the triune relation of the dual law which enthrones One Square Deific. As woman is enfranchised by nature she will bring that enfranchisement unto Nature, her mother, protector and friend. She comes to the political life of America to define the Democracy of the one Law unto Man. She comes to tell that which no man has yet discovered; comes not to teach him, but to learn with him; comes not to be taught of him, but to be taught with him; comes to be dominated, not by him, but by the One Law with him.

In the relativities of the cross which enthrones the triune One we must note the full significance of natural revelation in the fact that one of the opposite two repents and turns to the Law in

Luke; while the other enters the triune body, which is paradise, by virtue of the repentance of one of the thieves. In the record of Luke the word thief has become male, or positive, factors. At this cross of elements in the victory of the regeneration one repents, one cannot, one is compelled. Also, in the journey up to Golgotha we find a creative element—one Simon—"*him they compelled,*" to carry the cross of the regeneration. For this one of the dual witnesses of creation who is to be compelled there is a way of redemption in the One way of life

Danger to the Lord of Life and his ascension arises in nations and men only from the dominance of the unrepentant one of the triune cross, which becomes one to manifest two. Danger can arise from no outside foe. Danger is written by the Law in one place, in one element, in one mode of motion. The unrepentant one of the duality at the passover is ever to be *compelled.*

Now the unrepentant thief of every duality will be found in the triune magnetic center, formed by the self of base metals. Opposite lies one, at every passover, who may write the record of Luke for the world. Before the ascension of life this one arises; 'tis the promise; and immediately, at the hour of repentance, the veil of the whole temple of life is rent *in the midst* and the suffering of the Lord of Life is ended, for the even has come and the Light promised is born. "And it was about the sixth hour. And *that* day was the preparation, and the Sabbath drew on."

Now the magnetic arm of the eternal dual relation cannot recognize and therefore cannot interpret Law. This unrepentant magnetic arm of life is that one who must be taught by the woman. It is Mary who tells these things "unto the *eleven* and all the rest." "It was Mary Magdalene, and Joanna, and Mary the Mother of Jesus and other women that were with them, which told these things unto the disciples." And "these things" may be told only to the eleven at the even of the law.

"He was in the world, and the world was made by Him, and the world knew Him not. . . . He came unto His own and His own received Him not. But as many as received Him to them gave he power to *become* the sons of God, *even to them that believed on His name.*"

Danger today arises, not from a foe lying across the sea in a land opposite, but from a foe lying within the body politic against which the people refuse to arm themselves. Danger arises from that dominant motion which at the pass and fell incensed points of the passover will naturally relate itself to the fall and imprisonment of the Lord of Life.

"To the states, or any of them or any city of the states,
Resist much, obey little;
Once questioning obedience, once fully enslaved;
Once fully enslaved, no nation, state, city of this earth, ever afterward resumes its liberty."

America today, enslaved, knows not the voice of Law as it arises from among the dead. Her government is divorced in her understanding, from the still small voice of Law. Our cry for redemption is yet unto personality and force. America is the promise of life, not because she is America, but because she has grown up in her place under the law of her place to fulfill the destiny which is written there in the body of the triune one. She may partake of the glory of her place if she will fulfill the law of that place.

The victory of the One Law waits the will of its western arm. Should the west fail as the new soul of Life arises from the incensed points of opposites, the die is cast and "the third day" rises not among the years of law. America is the whole western world. . The west arises to victory sectionally, before the western world redeems the whole. So our East and West each having individually established the triune body in the self, each, from his own place, may arise, and with the voice of the great David speak the word of "My law unto *the* Law."

The victory of the west is not one of dominance; it is the victory of recognition of Law as the Head to be obeyed. The west first sees and feels and defines the whole square body to lay the foundation of the regenerative pyramid of life. The west shall die to all save the soul of the midst. The west shall compel. The west shall bring the "heave offering" unto life which is "waved" and *lifted up.*

Its new brain belongs to the Law. Its brawn shall compel. Freed from tradition by birthright, its religion shall be the religion of the triune Christ manifest in the flesh of America. "And he shall save the people from their sins." Democracy conceived in the east shall be born a man child in the west, to ascend from the midst over and in all. Democracy shall rob both arms of the nation of dominance to enthrone Law. Democracy shall rob manhood of supremacy, not to enthrone womanhood, but to inaugurate the "third day" which is the natural resurrection and the life. Under a true Democracy the State will yield up its rights, but not to national head. Capital will yield up its power, but not to labor. The State right will be the triune right; the Federal right the triune right. The only natural right is the right of creative law to establish its "third day" for the resurrection and ascension of Law in which to declare a body which is squarely regenerative and self-sustaining. Woman is blindly asking the right to her natural place in the triune body of regeneration, for she is ever the daughter of Jersualem. Labor is blindly asking its place in the body of the one Law. Life, north, south, east and west, is calling unto life for the presence of the Lord whose name is One. Until the body of the One Law is seen in the midst of two, two in primitive relation will continue to steal the Lord's portion which is the soul of the square opposite ones. In all creation *the even* arises to declare the coming of the triune body

of salvation. This "even" is not the victory of Law, but "the preparation" which nature writes among the signs of the times for the victory which falls at the sabbath or the seventh covering the *sixth to about the ninth hour.*

Now the only begotten of the woman is *the Law,* and in the woman we will search for the son of God, Lord of the victory of Golgotha, a victory which culminates *in the Ninth hour,* the hour of the woman's deliverance. At the even we will learn our six law, that the seven which is over all may arise from the midst of the even by the command of a full-grown understanding. We will not fear today to go "up to the passover." We will "eat the passover" with the Law, facing the pass and fell points of mighty opposites in full understanding, with knowledge of the voice of the Judas beast which here rises by an automatic motion to betray,—a beast chained in the square only by the understanding. "The third day" we will remember is not the passover, but the feast of the passover. "For thou knowest that after two days is the feast of the passover." Our concern will be about *the preparation* for that feast which we shall eat in the "upper chamber" of Life with the Law, whose name is One.

Now while our even *sign* is Six, the *word* of the even is 11, (Eleven.) Six expansive creative periods will we give to animal expression, to cover the Six of creation with that "Sabbath Day's journey" which lies in the Law from Six on to Nine, where we write one with the strength of Ten.

At the even we will face fall or ascension. At the even we will face the crucifixion of the dual thieves, or crucifixion of the Lord of a new Jerusalem. Here we must lean not to the ways of our own understanding. We must know the Law, for without knowledge we will here choose to rule over us again the primitive dual thieves, seeing not the Lord of their midst through whom cometh peace, regeneration and immortality.

The voice of the beast is the same in all ages. It is that voice which denies the Sabbath in which the triune One is worshiped and adored by all. It is that voice which claims itself as the one healer, denying the Lord of the Seventh that central portion which takes to itself the power of its "two witnesses" to enthrone the squared power of the one of the midst in each. Only the central portion is the creative lot. The beast of the primitive sense will ever be found pleading for the expansion of the part which naturally steals the central body of creative Law. It will destroy the even square opposite relation of the two witnesses of the law that it may enthrone the self as the central one over all. A Republican form of government will first teach its people to know the ways of the beast, pointing out its natural automatic characteristics at the limit of physical expansion. The beast is defined by the relativities of creative elements within the national body. The *beast* reveals itself at that place where of two creative elements, called parties, one arises as the dominant of all by the will of the

people. At this place the passover to the square is killed to arise again. At a limit of magnetic expansion the people will be called up by nature to choose again Barabbas, or the power of the whole triune One. At this place Republics die by the will of the people who choose not that the Christ, the whole triune body of Law, be released by them, unto them. "All that ever came before me are thieves and robbers." Democracy cannot enthrone the Nine until it defines the thieves. Democracy is the science of the Nine.

Nature consents to the immortality of but one Word, and that, the *body* of Christ. Nations exist to form that Word. To form the Word, which is a body of relative force Democracy is handed down from the Law. Democracy need make no mistakes in an intelligent nation. Its way is defined. In the triune body a principle is enthroned. That principle is not invented by nations. That principle is the nature fact that, in the body of the whole triune law all men are free and equal. This principle is the life giving breath of Democracy breathed from the body of life which is Christ.

America stands as the figure of Democracy. Unto her, the woman, today, comes the Law. Shall it be said, "He came unto his own and his own received him not"? The Law comes to the understanding, to be received by the understanding of the two witnesses, the manhood and womanhood of the nation. The Law brings to Democracy the problem of the establishing of the square triune

body of creative force within the ballot box, that from this place the Christ may be born again of the woman, born a man-child unto the people. The victories of Democracy are not the victories of Barabbas. Democracy exists in nature to form the body which is the whole triune One, lifting Barabbas to that body.

Wherever the relativities are established which form the One Word life, more creative life, is given. Wherever the divine body of Law is builded by the people, in understanding of the woman, there the divine spirit of the ascension descends to be the indwelling Christ, called from above by the people. "*And God so loved the world.*"

Where the one word is formed the Bible of nature is born to be the guide of the way. As the nation forms the divine body of Law it turns to the record of the way it is to journey, for this Bible of nature, called the Bible of Christianity, is the one Word. It is written in the holy triune body. Nations cannot read the book where it is not written. In understanding of *the third day* of natural law understanding of the Word is given. The Word is a triune relation of dual forces wherever found. Nations having turned to the Law enter the way of life at the Acts of the Apostles. The people, forming the square, become the Twelve Apostles.

Democracy will hold the duality of creation to a manifestation of the triune body. Government

in a Democracy is not upon the people, but upon the square Law sustained by the people. Democracy is a government of the people, by the people, for the people *in the* One Law; its constitution is given from above to be interpreted by the Nine.

Democracy knows the beast, to see that beast *in revelation.* The beast deceives the elect. And who are the elect? The people. The elect are the dual forces which exist in nature to write and be written in the body of the triune One. The voice of the beast is full of all sophistry. It will deceive the dual creative elements elected to bring forth the triune one compelling them to enthrone the serpent. It will deceive the western arm of law, unless this arm of intelligence has found its place in nature, and is no more subject to the magnetic swing of elemental force. Now the west is ever the Upper House of the Law which cannot elect its own head during the reign of primitive law interpreted by primitive understanding. This House must rest squarely upon the dual basis of one to inaugurate the ascension from base to apex declaring the whole pyramid and the Lord of all Life. As the west exists to form the square, its head may arise only as the figure of the fifth principle of the square established union.

The beast lies in that natural era of thieves and robbers which exists "before me." The will must obey the understanding. We are obedient to the beast of the fall until revelation enlightens the understanding creating a new will, which is the will

of the lamb of Mount Sion. Now the last revelation will return us to the beast of Genesis. The beast lies in the first, the lamb lies in the last to lie with the Law in that central zone which is the Lord's portion where the beast has become the lion of the tribe of Juda, and the lion and the lamb are led by the children who are led by the One law.

We will find our primitive beast to be a primitive relation of dual creative elements lying in the primitive magnetic law, forming center in the self, usurping the third principle of creative relation to use for personal creative ends, ignorant of the command of the ascension that this third principle rises only to rise *again*, becoming the fifth principle of the square, to sing the songs of Mount Sion. "Touch me not; I have not yet ascended" is a universal principle of ascension.

The beast belongs to the dual law, the lamb to the triune one of square holy trinity. The beast brings war, the lamb brings peace. Where only the voice of the beast is heard the positive negative relation must exist and the square which is neither positive or negative be unknown. Where the law of the square is unknown the law of Democracy is unknown. Without the natural law of Democracy Republics can be conceived, but not born. The problem of America today is, Shall We, the people, establish normal Democratic relations with nature and life, or invite the dragon to become our head; the dragon who wars with the woman to define himself by his word to those who have eyes to

see and ears to hear the voices of nature in the life of the republic today.

The beast will see only the dual statement of nature. He will argue eternally about the equality of men and women, the inequality of good and evil, labor and capital, rich and poor, Democrat and Republican. His idea of reform will be the idea of dual protection. To know the voice of the beast of the primitive law is to know the voice of God and the will of God. To know the beast is to know Judas who betrays with a kiss.

All sophistry lies in the beast. Against him there is no defense save knowledge of the One Law. Sophistry lies in his name and he travels ever in magnetic packs seeking to destroy the wine of life which springs a fountain of immortality from the portion which is the Lord's portion in the natural law. He lives to destroy the Eschol grape of Canaan which is borne ever "on a staff between two."

The man of holy see looking upon the word of life will see not its outer form but its soul normally born. The letter exists only for the indwelling spirit. All revelation finds itself in the Word. *For revelation* the English language exists. That which lies under the law of the Nine in a fourth dimension exists ever for interpretation. Let us relate this beast of revelation to its law. It is numbered six, six, six, the Revelation says. Let us search in the English language of Life for the place and characteristic of this beast. The letters

of the Alphabet under the six law are found in the Sixth, the Fifteenth, and the twenty-fourth places. Opposite and in these places lie names. The letters in these places build for us the word of revelation which defines for us the beast of the primitive law, forever associated with that instinct which sends forth its body in packs to grasp the grape of the wine which flows within the blood of a nation. *Having found the name of the beast* turn reverently to the word of the Regeneration and the Life as He speaks to this well known animal quality of the mind in Luke 13: 32, and know that *this* message to *this* beast is the same today, and that no jot or tittle of the word of nature can fail; know that that which was spoken by the prophet is again spoken today in time and place as the earth is again visited by a normal "day-spring" from on high. Knowledge of this animal of the primitive law, belonging to an era of magnetic dominance, made of one Samson a Judge in Israel in the times of the Philistines.

The soul of America is today migrating through *this animal expression*, passing through to ascension and not thru to fall. The reforms of the hour are to be forms of restoration. Life is to be restored to Law; nature is to be enthroned, that she may lead us into that new relation with her which shall write victory over death. Death reigns where the primitive generative law reigns. Where the generative law reigns the duality reigns and the fall is sure.

First, in reform, the restoration of the one whole

triune body of life to all governmental motions. First, the restoration of the ballot of woman to the law of creation within the body of the Republic. First, the restoration of *the regeneration* to the book of natural life.

The dual system of death is inaugurated in all parts of the national body by the will of the beast in the will of the people. This system has permeated the whole body of national life. We face our problem of national leprosy to be banished from the map, or to cure ourselves by the heel of the woman. Is the structure to fall? We have enthroned the beast who exists for death,—the beast who *sucks the wine of life from the brain of a race.* The race has developed a weakness in the brain which calls for a substitute for the wine of life in the body. This weakness of the people we have capitalized *for revenue.* We elect and defeat presidents. The King enthroned by the will of the masculine law in America is the legalized liquor traffic. We have here organized to defeat that birth of the One Law whose victory is first at Golgotha. Our will is the will of the beast, not the will of the Law of ascension at the place of a skull.

The Law knocks at the door of understanding. A debauched dual unbalanced brain will not receive the Law. The brain dominated by magnetic energy will see only the duality of life. The third regenerative relation, the invisible reality, in the midst of two will be a closed door. The reign of the duality goes naturally before the reign of the

triune one and all before me is thief and robber. The nation which elects the liquor traffic to rule over it will elect to be ruled by the thieves and the robbers who "are before me," denying the square.

The problem of our leprosy now is, Shall the structure fall? Is there a cure? Today the daughters and sons of revolution must answer. A temporary adjustment of relations cannot meet the demands of the Time. Reform shall proceed from force of intelligence. In recognition of the triune body of life lies the way of escape. The Republic of man is the Republic of the Law. The natural whole triune body of creative force is formed of the equal even expression of opposites in all the earth. This body represents a union of earth and heaven or a union of opposites. This body breathes the breath of life in the republic of nature. This body shall be established by the will of all at the intelligent command of all the forces of life. The State recognizing its State Right shall give to national head a form of interpretation which defines the square, to lift up the fifth principle of the square as the head of the national form, as commanded by the constitution. The State shall be the one to kill the national political part which usurps the central portion, the portion of the people, the Lord's portion. The State shall break the magnetic center which defeats the Law, to declare One King over all, born in the flesh of understanding. *The State shall throw down the thirty pieces of silver.* It is the business of Chris-

tianity today to declare "my new name" over all. It is time for Judas to write the record of The Acts.

The State Right is the Right to preserve that balance which preserves the Lord's body as the property right of the people The State Right is the right to preserve the balanced regenerative relation of its creative elements. The State has robbed itself of this Right; it has therefore become impotent in the head. The State shall today become the one repentant and open-eyed, who redeems the Law at Golgotha.

When ancient legend wished to record the word of death by a definition of dual relations it wrote the × of dual law in the skull. This × is the mark of the beast and the symbol of death. It exists to *become* the Greek Cross of elements; it exists not for itself. Where this mark is enthroned at the place of a skull the body dies. These symbols are born of nature and nations and men eternally define themselves, creating symbolic lines of force by the relations they establish between life forces and the head.

We know not, neither do we love, the triune body which is the body of art in natrue. "To learn to love we first learn to see," says our modern Materlinck: while the ancient Dante desclared: "Happiness hath root in seeing, not in loving, which of sight is aftergrowth." Life brings but one temptation. That temptation falls at "The pass and fell incensed points of mighty opposites." That temptation seeks to sell the Lord's body.

CHAPTER VII

THE EIGHTH DAY OF RESURRECTION

"And they came unto the brook Eshcol, and cut down from hence a branch with one cluster of grapes, and they bare it between two on a staff; and they brought of the pomegranates and of the figs."

We shall find, on entering the Canaan of the Law, that the fruit which we gather and bear *on a staff between two*, is a cluster of facts, facts to be eaten up, yielding the wine of the regeneration to the understanding. Our third principle born in the midst and borne over *on a staff betewen two* yields again understanding of the square, the fifth principle of which we are to enthrone in the square circle of life.

Our understanding will keep for the people of a natural republic the *fast* of the third and the *fast* of the fifth. Shall the President fall under the law of the third, or of the third become the Fifth principle of the square in the national wheel, which is to be both round and square within and without? To know the intent of the Constitution we must ask the intent of the law which gave and which alone may take away. The people form the relativities which form the center from which the President arises to be the symbol of their understanding. The President derives his power from the law of the center formed by the people from which he has arisen. He will express the characteristics of that

center and be under the law of that central point. His power is limited by nature in the relation of forces which the people have chosen to be their law. He represents today the third part of the primitive law. We inaugurate him on the Fourth day of the Third month.

He is normally under the law of the Fourth which from the third brings forth the Fifth. He is chained today by the manner of his election to the fulfillment of the law of the third principle of the male, the magnetic primitive law. He rises from the midst of dual, political male forces. If the midst from which he arises is born of opposite male elements he is not holy born, and he can be only the voice of the relation which formed him. He can not be the President of the Constitution, but the President of a political part of the nation's creative life. He cannot rise above the law which the people have chosen to rule over them. The problem of election in a Republic is to elect the Head by the normal creation of Law. The President elected will exactly represent that which represents him. His voice, whatever his personal will, will be powerless if the voice of the people has not been placed in the voice of the One square Law. The place from which the President rises is formed by law. He, when he is in that place, partakes of the glory of the place. The struggle of Law is to write all the people in the national head. The presidential place is the executive place of the One Law. The president rises from the midst of the pyramidal square as its Fifth principle.

Today the President represents only the third part of the primitive law; his constitutional heritage is to be the Fifth principle of the square one *as he is defined by the Constitution.* To inherit his power as the Fifth principle of the square government he must be born of that principle in the ballot box. Now the Fifth principle of the square is born only of equal opposites in equal opposite function. This square foundation is the fundamental square deal of the Constitution, given by natural law. The apex of the pyramid derives its authority only from the central point of the base. A Republic in nature is a pyramid of universal life, not a leaning Eastern Tower. America is destined to build the Great Square Pyramid with the round stone of the One Law as its doorway.

The President of the United States, the politician will answer, is formed under the law, rising from the center of dual opposite political parties. The President is today born of a division of male creative elements into opposite parts to fulfill the creative condition of opposites. In this division of male forces nature has thrust, as she must, one arm of the division into the negative place of the woman; and thus she has *forced* her male-female, or positive-negative generative relation. In this forced, unatural relation of male elements, she has fallen under the law of the dominance of the masculine arm of the generative relation.

This dominance has increased until the whole equilibrium of creative force is destroyed and life

has no redress save the emancipation of the Sons of God through the woman. For this place of sin and this time in the life of the primitive law nature has provided a way of escape in the rise of the son of the woman.

Wherever the positive-negative relation is written by the will of the people in the history of the nation, at the limit of positive power, the woman must rise to redeem, conceiving with the Law. The permanency of the Republic depends today upon the intelligence of the woman, *the western arm* of the body of the law, the pierced *side* of the crucifixion.

The creative relation sustained by the male elements of the national body at the ballot box, thrusts the man of the duality into absolute power and the male element which is in the female place into negative position. Thus the left hand of life is impotent in the head. The enfranchisement of womanhood alone can write national political bodies of creative force in normal relation to nature.

The President is shorn of his power until he is legally elected under the square constitution. He then inherits the power of his place. As the President of the United States elected by the magnetic law, which gathers the base metals and excludes the gold, he becomes the personified symbol of that law taking on its motions, he becomes a to-and-fro motion, no longer staying still in the house which is his home under the Constitution. At the limit of

the power of this primitive law this motion is intensified till center is broken and destroyed.

The magnet law usurps the triune relations in the self-center only to a limit. At the *last days* of expansion the magnetic center is broken in all the earth and the woman stands forth as the son of the Law clothed with the sun in understanding of that square deal of natural law which sets twelve stars a-shining in the head.

It is the *third* principle of the magnetic law which must rise to do the square, defining the Twelve. The nation arriving at Twelve then sits down in the Temple to be taught of the Law. The nation arriving at Twelve has formed the square foundation and slain the serpent by yeilding its head to the seed of the woman. From the center of the square rises the Fifth principle which is the E of English order—the principle of ascension—also the M of English order and the double-you which declares EMANUAL unto a world, *God with us*. Now the sum of the *Fifth* place and the *Fourteenth* place and the *twenty-third* place will be three times 5; that seed which falls at Fifteen, the seed O, the womb of law, the Alpha and Omega. "And I if I be lifted up from the earth will draw all men unto me."

The natural magnetic law in all the earth will have to do only with masculine elements, rejecting the gold. This law may see the square, which is Canaan, milk and honeyed for a world, but it cannot enter the Fourth dimension, which is given

only by the Law to be the property right of equal opposites. Two who have journeyed from Egypt enter this land. Here the head of leadership is cut off. This land belongs to the triune God of Holy Trinity. The magnetic law may usurp the Third principle; it cannot usurp the Fifth; it cannot form the square, or reveal the fourth dimension, anywhere in nature. The Fourth is a land *promised* the magnetic one, but he, as leader of original Hebrew forces, cannot enter that land, born of the son of the woman. The magnetic center is broken as the square is formed.

The one which is Twelve is established by the breaking of the triune bread in equal opposite directions. At Twelve we have the square temple of life and a central One teaching in that temple, which one is the regeneration. At Twelve we have the square deific in which the voice of the one Law must and will teach, whether that square temple be the ballot box of nations or the squared understanding of the globular brain of humanity. At Twelve the regenerative child will be about "my father's business" in the Temple lifting pearls from the sea to the creative eye of man, by his own holy see. In *the square deific* we lose the woman, because here is a figure which is neither male nor female, but the whole being of the Law, adorned as a bride for descent upon man. The square is the Tabernacle of God. "And the tabernacle of God is with men." "He that overcometh" shall inherit entrance to this square city, and the promise is to

nations and to men. "On the east three gates; on the north three gates; on the south three gates; and on the west three gates." . . . "And he that talked with me had a golden reed to measure the city. . And the city lieth four square. . . . And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, *that is of the angel.* . And the Lord God Almighty, and the Lamb are the temple of it. . And they shall bring the glory and honor of the nations into it."

In the Temple, at Twelve, the child Jesus, the regeneration, begins teaching "the elders." The national understanding shall erect the temple for the Law at Twelve and here we shall hear the voice of wisdom. The free-mason shall build this temple around every problem, knowing its law of construction, having been taught in the carpenter's shop of understanding how to build according to a universal plan. At this time in this temple there is manifest in The Regeneration an *increase of stature,* and *wisdom,* and these words have an actual not a mystical meaning. Here The Regeneration "increased in wisdom and stature, and in favor with God and man." Wherever the regeneration obeys the law, here *at Twelve,* this normal increase in wisdom and stature is a natural record. This *increase* cannot be looked for unless the regeneration has obeyed the Law and builded the temple four square with triune sides, wherever regeneration is named.

Now the Law comes to man as a thief in the night, to take away cherished dual possessions of brain and body, to take away those beliefs which ignorance has planted, but not to take away the divine record of the book of life. After the voice is heard in the temple teaching the elders at Twelve there is believed to be a record of the absence of the Regenerative Jesus for eighteen years. There is no such record in Luke, the Third day and *the* great physician. *At Twelve* that *increase of stature* and wisdom is to be recorded in man *by which* the Law and its plane of expression is not lost but arrives at once at fulfillment and *begins* to be *about thirty years of age.* This absence of eighteen years is of man's invention and ignorance, not Luke's. Luke is that Third which has with it the Fourth, or John, and so the woman. Now Paul, the one illumined at Damascus, will ever have "Luke with me." Luke has with him the eternal duality *souled* in the square.

To Luke the Law has given the whole woman vision; he sees one on either side giving and receiving the strength of the central one, he sees three receiving the strength of ten, equal with the Law. He sees the increase on every side and the squared duality which forms the center in that increase. He sees the value of the triune body to be Thirty.

The value of the Lord's portion is not 01 but 10, and this is the life portion given to "my two witnesses" in all the earth at Twelve, when the square of equal opposites is manifest. In the

square the regeneration is thirty, and forty years in a wilderness have become one square day of light.

The Law has been lost and these facts come slowly back to the race. In the square, with its song of a hundred and forty and four the eternal two are buried with the Law in a divine and universal sense. This burial is the death of the dual self and the resurrection of the One of the regeneration. When the power of the Law is seen two opposite columns of force are revealed with the Law. Two, with the power of three and the form four in One square which is Twelve of holy see. The circle of Galilee shall have this square Twelve in all the earth. In this square the regeneration is an holy triune one and *Lo I come quickly.* When the Law comes thus *quickly* to an increase of stature in 12, time is no more. The times and absence of the Law lies in the shadowed understanding, for Lo in the reality *I am with you always.* Woman after "eighteen" years is approaching Life to be healed and to heal. When the woman is healed the serpent's head is bruised by the understanding of the woman. Woman has "heard the preaching in the synagogue;" her disease was not a reality, but a "spirit of infirmity" during a period of ignorance,—a period during which she "was bowed down, and could in no wise lift up herself." Today, as in all days, upon all planes, she is healed by the One Law. "And he called her to him, and said unto her, Thou are loosed from thine

infirmity. And he laid his hands on her: and immediately she was made straight and glorified God. . . ." "And the rulers of the synagogue answered with indignation" while the regeneration declares, "Thou hypocrite . . . ought not this woman being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the Sabbath day? And all his adversaries were ashamed."

The world must lie in ignorance until it can make this "increase in stature and wisdom," which fails in the square Twelve its own revelation, to declare *I come quickly.* Until this record is made in Luke, where it is written, its reality cannot be declared. If we will write and read the record in Luke the woman will not be again obscured and the 18 ages of ignorance of the Law will disappear. Now nature in holy trinity of expression will form the square by writing one Four times around. Its square will be one which is an I, or a one which is a Ninth principle, an I formed of an H, rending a veil, or V, which defines the one above as Nine, or I. The original square will be the original fundamental word of creation IHVH, this square will yield as its English sum HO2, and in understanding will lift up a Fifth principle from the midst, and here the regeneration may write for the thoughtful an *increase in stature and wisdom,* born of the Word. "The lost word" of life lies in the center of the square. The lost word all nations have lost, when Law comes to restore. The

freedom which we seek is freedom to worship God by natural interpretation of the word. The freedom for which America is planted is freedom of interpretation that we may be the one whole body of Law, sown for all the world. The first word of national liberty shall be last, and a world lies between to define the differences between first and last.

"Me" is personal. I is the universal one, *I am.* During the reign of personality we follow the "me" which imprisons the woman for 18 years and declares the Law in Egypt. At 18 woman is normally free to inherit the possessions which are handed down. Today she is normally free in the world which is one in all ages. She has finished service under the AH law. Her sighing must become song. The old Testament is ended. She has finished the 18 in the Law. Because *she* is free America is now free. When woman is 18, man is 21. At 18 the woman is free by nature, and when the woman is free the Law is free to manifest the regeneration through the Son. When we have the figure AH *we have the numeral* 18 *opposite AH* as the sign of a law covering a period of absence of the one law which is the Messias of nature, and the presence of the force as a dominant leader which is the Messiah. While beginnings are expanding the physical self we have the Messias lost under the AH Law, during which period the woman is separated from the law in the minds of men and in the affairs of life. Woman*hood*

will here fall under the law of the woman or the Ether being, opposite magnetic force in nature.

When the personal expansion is finished, and the involution has been sent forth, we arrive *within* the temple at 12 to hear and be the Law, and receive that increase of stature and wisdom in good measure pressed down and running over which writes AH, the sign of the world, as Ha, the laughter of the Law which wipes all tears away in the square Jerusalem. In this increase 18 becomes 81 and the difference is Nine. It is here that Sarah laughed, for she had conceived a child of the Law which gave a vision of that New Testament name Sara, which dropped the H to write the first last. The regeneration comes to cut out time. When man can see the 18 law which sets the woman free he may be 81 years of age and at 81 forever in his Ninth years in the Law, the child of heaven.

Tradition tells us to look for an incarnation of the Christ after 18 hundred years. At the close of a cycle the law arises 'Tis now the third day. Time is today at the record of Luke. Today man in the Acts may overtake "the third heaven" and be recorded as One "who caught up to the Third Heaven," seeing unspeakable things, from a clustered group of facts, revealed by a wine of life, drunk in that upper chamber of man's being which is his virgin brain, where law and life is conceived again.

In this era personal supremacy has no author-

ity. The I which is "Me" has no power given unto it, save the power of turning to the Law, to declare One King forever more. Today is the Sabbath of an era. America has spelled the personal 18, to write the last first in that order of Melchisedec which knows no descent, and in which the sower and the reaper are one. In *this* order the personal 18 becomes 81, and America is Nine, the eternal I, manifest in the flesh. A Priest forever after the order of Melchisedec.

Turning again to the Apocryphia we have an illuminative record of the inner life of this word 18. Placing the triune figure 3 before 18 we have that 318 (the sum of which is 12), which is mystically related to the circumcision by Abraham.

For the Scripture says that Abraham, who was the first who brought in circumcision, looking forward in the spirit to Jesus, circumcised, having received the mystery of the three letters. For the Scripture says that Abraham circumcised three hundred and eighteen men of his house. But what therefore was the mystery that was made known unto him? Mark, first the eighteen, and next the three hundred. For the numeral letters of ten and eight are IH. And these denote Jesus.

And because the cross was that by which we were to find grace, therefore he adds, three hundred; the note of which is T (the figure of his cross). Wherefore by two letters he signified Jesus, and by the third his cross. He who has put the engrafted gift of his doctrine within us,

knows that I never taught to anyone a more certain truth; but I trust that ye are worthy of it." We find this sacred message in the eighth chapter of Barnabas. In the Ninth we have, "Wherefore he hath circumcised our ears and our hearts, that we might know these things." Turning to the 13th of this same revelation, we have, at the ninth and tenth places "concerning the sabbath;" ". . . .your new moons and your sabbath I cannot bear them. . . .the sabbaths which ye now keep are not acceptable unto me, but those which I have made; when resting from all things I shall begin the eighth day, that is, the beginning of the other world. For which cause *we observe the eighth day with gladness, in which Jesus rose from the dead;* and having manifested himself to his disciples, ascended unto heaven."

Involution is the process of subtracting the greater from the less. When revolution begins an evolution begins to yield up its larger self, its involution. Revolution falls at the limit of the measure of expansion, under the law H. This figure H is handed up from Hell and down from Heaven.

Every H is also in its revolution I. Revolve your H, toward right *or* left, and you are given its involved figure I; thus nature subtracts Nine from eight or I from H. Now the Old Testament of life will subtract this one from the left side, and write the birth of one from one as AH. The new testament will see the whole law and take one from

the side of ascension, conceiving with the whole spirit of the law to write HA.

Revolution of the H shall be fall or ascension. It shall be 18 or 81—Me the personal I, or Christ, the square, "I am that I am." If we have seen the Law we have seen the circumcision of the 318 in the house of Abraham, and understand in the "ear" and "heart." "Mark first the 18," for 18 must be seen as One *and* Eight, the figure of the whole Law "For the numeral letters of Ten and Eight are IH." "And these denote Jesus." And Jesus denotes *the regeneration.* "For which cause we observe the eighth day with gladness. . . ." "And it shall be that as soon as the week shall be completed, the temple of the Lord shall be gloriously built in the name of the Lord." (Barnabas 14, 16) "Give a portion to Seven also to Eight" in casting *thy bread* upon the creative waters.

Your Eight shall not be unrelated to H. Your I shall be the one with the strength of ten, because it is Nine, subtracted from eight. H is the whole creative numeral. Eight is the number of God; a word compassing all the creative forces of life, reaching from H. to H, or from C to C in the creative See. The scale of life reaches from C——C to enthrone its fifth principle G *as the place of ascension* to new plane of expression; and here lies a great and a grave principle of the eternal H which lies above and below.

This Eighth principle of English alphabet is

the word of the whole body of truth. It is the triune numeral of regeneration. It is IH. The Hebrew has first recorded the sign of the Christ and the triune law of his name IHVH. When the dual forces of creation have pronounced this word they are no more dual but triune and whole. The Hebrew cannot pronounce this word and live; he has become Christian by pronouncing *it*.

H is ever the original creative symbol. The ancients wrote the circle and in the circle placed the letter H, crossed H with the numeral letter I, and called the whole figure (Two H and O) the sign of creative proportion, and the word of Holy Trinity in the creative holy see.

At this crisis in the life of the ascending Law America,—with the instinct of the woman undefined yet resting firmly upon the rock of natural law,—has given her word from the head that this nation shall not drop the G or the H of the ascending one but will push throu*GH* to victory from the third to the fifth to the Nine. We have yet no key to the Scriptures which "tell of me," but a shadow of the morning has given a promise of a coming event which shall give to all nations a Key to the Scriptures which are written by the instincts of civilization. With this key we will search the scriptures of the literature of Art.

A tendency lies in all ignorance to drop the H; America has given the promise that the silent H shall declare its I. Given the promise that America it not Thru.

Always the drama of "rotten Denmark" will be an H drama lying between two, and of two one shall live to declare "I am dead, Thou livest" "And a man's life's no more than to say *one.*" Always will this drama write the ascension of the seed O. Always will one (as three) in this drama make the journey to England. Always in the final dual look for your Hamlet and your Laertes to, in the third round of the dual, change swords.

CHAPTER VIII

THE SILENT H IN ASCENSION

"And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet . . . The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas, and, behold, a greater than Jonas is here. . . . Take heed therefore that the light which is in thee be not darkness. . . And as he spake a certain Pharisee besought him to dine with him: and he went in and sat down to meat. And when the Pharisee saw *it,* he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? . . . ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. . . . From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple verily I say unto you, It shall be required of this generation."—Luke II.

The words of this Bible rise with the Law. The inaccuracies which the Higher Criticism have brought to the attention of the world are as inaccurate as man's understanding and of as little value as the word of one would be who would have us doubt the basic value of the multiplication table because in one place it declared Four times four to

be sixteen and in another place eight times two to be sixteen and in still another place affirms twice eight to be sixteen. The book is written by the creative law; it is a dual book, illumining the law by the word Messiah and Messias. It is a book about the law of the first and the last places of the Seven Rod which is the measure of nature upon the planet earth.

The reign of the Messiah of nature compasses the Law from A to H. "And after threescore and two weeks shall Messiah be cut off." (Daniel 9, 26). This is eternal Law. After the reign of the Messiah comes the reign of the Messias.

The Ah terminals of Old Testament history are not found in the New. The *end* has taken unto itself the ascension. During the reign of the Messiah the woman is an involution: during the reign of the Messias she is a positive son and brother of life, a servant of the Most High. "Who is my mother? And who are my brethen? And he stretched forth his hand *toward his disciples* and said, *Behold my mother and my brethen.* And whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." Womanhood approaches the ballot box of law today claiming her discipleship as it is written.

Nowhere is the H of law dropped, *until* we stand *square* upon Mount Sion, and there see one ascended from below, and one descended from above, and the new heaven and earth of the midst

established. Here the H is dropped, for first and last is one which is I AM. Here the Hallelujah of the first covenant has become the Alleluia of the one square song of an hundred and forty and four thousand, declaring all have seen the Law, preached to the uttermost parts of the earth. Here the "elders" are redeemed, and the voice of much people cries "Alleluia; salvation, and glory, and honor, and power, unto the Lord our God."

Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife has made herself ready. "And he said unto me, Write, Blessed are they which are called unto the marriage of the Lamb."

Now we will not see this passage of the law from Ah to Ha (from Elijah in an ascension of fire to Elisha) unless we enter the great David, see Uriah, place him at the fore front of the battle *this day*, to be killed, that we may wed his equal involution, his lawful wife, she who is destined to become mother of Solomon; she who is *Beth-she-ba.*

H is that opal of law which is the "lucky stone" of life if worn in the Tenth month, but which all other nativity may fear. This thy natal stone, America, the head of thy corner, and Thou, "my jewel," gathered up unto my high *place.* "Nevertheless God did not choose the people for the places sake, *but the place for the peoples sake.*"

As you ascend in the scale, which is the measure

of evolution, from one to seven, at seven you lift up the fundamental to close the octave. Your seven represents the limit of the ascending evolution, your eighth note is your spiritual manifestation which has ascended *in* your expansion from one to seven. This eighth note represents the involution of the scale. Struck above as the last which was first it opens your door to heaven, to conquer the fall.

Here at the last note of the octave we say we have lifted up the fundamental. Have we? No. The whole physical ascension has lifted up the fundamental. The last note is already *there*. The science of Harmony recognizes the rise of the fundamental and strikes the Eighth as the last note which was also the first, but, which the law of evolution and involution has lifted up to the high place. So today we cannot talk to man about lifting the fundamental mother note in the scale of representative government. Law has lifted up that note with the physical evolution of the nation. We ask man to recognize that which life has done and cease denial of the ascended one born in and with the fundamental word of ascension.

Womanhood is called upon today, by the opposition of man, to expend her regenerative strength, given for the regeneration of the Republic, in proving the fact that she is *in* the ascended body of representation. Representation must now represent the fall *or* the ascension. Woman's strength belongs to the Republic in its hour of

need. The denial of the body of her law its place of representation in the ballot box compels her to fight for her place in regenerative soil, when she should be about her Father's business of rebuilding and establishing that which was ordained. Her enfranchisement in America may now be instant and without delay from the central head, confirmed north, south, east and west by the law of the cross. Law has enfranchised her. The ascension of the fundamental principle of representation has enfranchised her. 'Tis done. Men, "the elders" of nature, shall cease their accusations against the ascension of the Lord of Hosts enter the confessional, which is prepared, and pardon the sins of the sinner. When America ascends with the Law, the Law has ascended *within* her body. The business of Life is recognition of this resurrection. The day has dawned in the history of the world when representative government shall represent the One square Triune Law which we have crucified. It is time that the Father's business should be known to be the use of the carpenter's L.

The strength of womanhood is today misdirected by the will and command of men, who, controlling and holding from the law her ballot, forces her into a combat for the ascension of the Law of his salvation. There is intelligence enough in America to call off the fight. America is called up *today* tothe help of life, for the seed which is the son of the woman is to arise, redeeming a world from war. Nature is to be enthroned where she has been re-

jected and her Law is to be known; her stone is to be given again unto the builders.

This stone is formed by dual opposites, to enthrone the one square body of natural law. The Christ is to be formed, a man-child, to again rise from out the domain of natural law. In this coming the past is to be justified. The resurrection of the *third* principle of law is to be seen *in the eighth.* We shall see and understand the resurrection of the third day by the resurrection *in the eighth.* If we have kept the Sabbath day fast we know the stone with Seven eyes. We see that as all nature is dual, its law is also dual. We have served seven years with LEAH for Rachel; Joseph and Benjamin are conceived; we have arrived at the eighth book of law which is Ruth; we have wedded Boaz, for we have lain at his feet. The whole book of life is now gathered together in one place bringing its Pentecostal outflowing upon the head. We read its tongues from cover to cover by one voice, in one place, in *one* time, in one day.

The resurrection of the third day ever commands, "Touch me not; I have not yet ascended." We have noted the dual resurrection falling at three and eight and "*we observe the eighth day with gladness.*" The resurrection of "the third day" we see has subtracted three from two and the result is One. The resurrection of the eighth day we see has subtracted Nine from Eight to arrive at one above which is 10. We note the order of Melchisedec is the reverse of the order of Aaron.

We note the dual order and the dual law in the triune body. We note the dual resurrection. "Blessed and holy is he that hath part in the first resurrection . . . And I saw a new heaven and a new earth." *Therefore,* nations and men now "observe the eighth day with gladness," having inherited the blessing of "the first resurrection."

The Fourth gospel brings us to the second resurrection of Acts, lifting the 5th from the 4th. "I have dreamed that we are not to be changed so much, nor the law of us changed . . I have dreamed that the law we are under now is enough,"

Wherever the law of the second resurrection is unknown, the law of the first is unknown. The law of the first and the second is the whole triune One. In attempting to see the first law *as* the first we conceive sin. In the second advent of understanding we, seeing the midst from the square, see neither good nor evil; we see law and a law ascending.

In the first covenant which we instinctively make with life, we see only sin and wickedness in self and in the world. In the second we have opened the book of life at its Psalms to obey the command of Life to the great David "SELAH." In the second we have seen and read and heard the Psalmist: "Break thou the arm of the wicked and the evil man; *seek out his wickedness till thou find none.*"

In the second covenant we see a Law taking away the sins of a world, as it is written. By faith

in the One high over all America was founded. By that founding the children of the Most High are bound to do the whole round of the Faith which was rooted in the instinct of reason. Faith does not define itself. Faith is a seed,—a seed handed down to man at all stages of evolution in his journey from nature's heaven back to that heaven. This seed he brings with him, for quickening in the soil of understanding.

Today is the quickening day of the seed, *which is not quickened, except it die.* Today faith adds to itself the understanding which was in its instinct of preservation. Now understanding, in the quickening of the seed, is wedded to *the woman,* and, as Joseph, *the understanding,* weds the woman, in whom the Christ is already conceived, a dove descends upon the rod of his hand, and the rod blossoms. From that blossoming hour he becomes the care-taker of the body of the one law, even to Golgotha. At first Joseph is poor, at last he is a rich man of Arimathea boldly demanding of Pilate the body of Christ. Joseph is ever, ***He who adds.*** He is "a fruitful bough, *even* a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepard, the stone of Israel").

Now this same Joseph has been sold by his brethren again into the darkness of Egypt;—sold to

feed Canaan, and redeem his brethren in time of famine in all lands. This Joseph is a physical fundamental stone, rejected, *even the stone of Israel.*

Faith cannot receive the whole spiritual-physical body of the One law. Joseph alone receives that body to become the keeper of its Holy Grail. From Egypt he has *added.* Every step of the ascension he has traced from Egypt: with the woman he descended into Egypt. To him is given the *two* portions of the law, and from his *two portions* he keeps the holy child forever in the midst. He is the spiritual understanding, rooted and grounded in dual physical law, from Egypt to Golgotha. Civilization has shot at him, denied him his place in spiritual life, and the *archers* still hate him, the church laughs at him, while the state forbids his bridal with the woman of immortality. But his arms today are again made strong by the hands of the mighty God of Israel, and again he casts his stone of fundamental physical-spiritual foundation, commanding the people to add physical understanding to spiritual faith, commanding the people to *be* Joseph.

The Bible of Christianity is the book of life. There is no death in it. It stands, a balanced relation of opposites, and in it we move with Joseph from Egypt and Canaan to add and add and add unto the understanding according to *his* word until the One law is revealed in the victory of life at Golgotha, the place of a skull, *where Man is re-*

deemed. "And I will take the stick of Joseph, which is in the hand of Ephram, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make of them one stick, neither shall they be divided into two kingdoms any more. . . . Moreover I will make a covenant with them. . I will be their God and they shall be my people."

"Joseph shall have two portions" not to write the supremacy of one portion over the other. Supremacy is the primitive ambition of the nation which has despised and rejected the stone of physical law in the regeneration of a world. Lying at the root of every national problem, over and through all today is the idea of supremacy. Nature has bestowed the dual blessing of the triune One upon all nations and upon all forms. She has given the fisherman's ring and the triple crown to every man in the name of the One Law. Today Joseph is stoned to death by the archers who have "shot at him." He arises with the morning, again a "fruitful bough, by a well." To the State and national head he defines his two portions as the son of Jacob, Father of Light, upon whom angels ascend and descend in that place which is Bethel. Today life is to be considered a problem of relation. Science is bringing again the stone which has been rejected. The will of the world is to be the will of the Law in an understanding which has journeyed through Egypt to arrive at that Fourth first dimension which is the Canaan of eternal life.

Today the will of man and nation may prepare the new body of life by establishing the relativities of involved forces which forms the Christ *in you.* Today the national head may be the first State to leave all and follow him, commanding resident forces to prepare the body of life which is "mine" at the ballot box that the blood of the nation may be now the blood of the regeneration; and the glory be unto Him who has loved us and who died only that we may, today, live, in the resurrection, which is the resurrection of the Triune One from out the pyramid of Life.

By the dual blessing of nature, man's since the world was, the Nation, receiving the two portions of Joseph from the light, may work out its own salvation, become the One Pope of nature, lifting by command of the Constitution of natural law, the dual fingers which have blessed the world since time began, buying of itself absolution from sin, lifting up the cross, unveiling the sacred cup, declaring One, *And a nation's life no more than to* say, ONE.

"O race of the future:
O women, O fathers, O you men of passion and of storm!
O native power only; O beauty; O yourself; O God; O divine average!
O you bearded roughs, O bards, O all those slumberers:
O America! the dawn bird's throat sounds shrill!
Do you not hear the cock crow?"

CHAPTER IX

"CRISPUS AND GAIUS"

"And the angel that talked with me came again, and waked me as a man that is wakened out of his sleep. . . . What seeth thou? . . . A candlestick all of gold, with a bowl upon the top of it and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

"What are these, my Lord?"

"*Knowest thou not what these be?* And I said, No my Lord. And he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel . . . Who art thou, O great Mountain? Zerubbabel *thou shalt become a plane*: and he shall bring forth the headstone thereof with shouting, crying, Grace, grace unto it. . . .

"And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves?

"And he answered me and said, Knowest thou not what these be? And I said, No, my Lord.

"Then said he, *These are the two anointed ones, that stand by the Lord of the whole earth.*"

Nature has *a system* of relations. Her order of Aaron is not her order of Melchisedec. Christianity must define the One body and redeem from the darkness of Egypt. It has finished its Old Testament history. The Old Testament order relates things one to the other. The New Testament brings a new relation of creative forces to law within all bodies.

When the will is a generative will the voice of the people will define that will clinging to the Old Testament order. In regeneration the dual witnesses of Law stand each in his own place, under his own law, by *his own standard.* There comes a time when the even dual mountains are reared up for the battle of the One body of force, then Man, from the house of David, speaks unto life, commanding, "My Law, unto The Law, *Sit thou at my right hand.*"

America may now claim the inheritance given her from the beginning. She has builded her external body. In that building she has normally exhausted her brain. She has spent her life energies in opening up a vast physical area. Her problem today is no longer generation but that regeneration which rebuilds the brain to renew the body. The brain of all childhood exhausts energy in carrying the body to the limit of physical manhood. So, the national brain has builded the body out of its brain energy. When the brain has brought the body to the limit of physical expansion, the law of expansion is reversed, and the involved forces become the positive creative elements; man here uses his involved creative life to rebuild the brain which has builded him. Thus the Law enthrones justice, establishes the regeneration and insures perpetuity, fulfilling the promise of love in a life more abundant.

"O Israel, thou hast destroyed thyself, but in me is thine help." "I will be as the dew unto

Israel: he shall grow as a lily, and cast forth his roots as Lebanon. They that dwell under his shadow shall return, they shall revive as the corn and grow as the vine: the scent thereof shall be as the wine of Lebanon; from me is thy fruit formed. Who is wise and he shall understand these things; prudent, and he shall know them; for the ways of the Lord are right and the just shall walk in them."

The original faith is departing from us, to be reborn upon and out from us. The nation was founded upon faith in the ways of the Law. Where faith is self-abnegation is. When faith is dead self-abnegation dies. Faith brought forth a national body *for the regeneration.* The government born of faith must be established in that understanding which was the instinct of that faith. Law changes not itself, but its plane of manifestation. Again mountains are to be cast into the sea which has become a creative See. Today thirty pieces of silver, the price of the body of the Law in all ages, are to be restored, a third eye is to be born into the holy see.

"If that which ye had in the beginning shall remain in you, ye shall continue in the son and in the Father." . . . "Oh, continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart."

Our forefathers established the generation only that, at the time spoken, two shall arise to establish the "four chariots" of the "Two mountains" of One Law. To them the generation; to us, with

their might and strength, belongs that restoration, which is the regeneration. To us a task to match that which they conceived. The republic was born to see the king in his beauty, and make a joyful noise unto the Law. To them the tragedy, to us the song! For unto us the glorious Law shall be "a place of broad rivers and streams, wherein shall be no galley with oars."

The Republic is to enter that third day of its creation which establishes the house of God eternal in the heavens. "On the third day thou shalt go up unto the house of the Lord." It is *this* day and *this house* which young America is called upon to build, by the voice of the past.

"After the rest is done and gone we remain;
There is no final reliance but upon us;
Democracy rests finally upon us (I my brethren begin it)
And our vision sweeps through eternity."

The founders of the past were bound; we are free. Their interpretation was of men; our fruit is the fruit of the "third year" of our Lord. They must plant for us, and eat themselves, of "that which groweth of itself." . . . "And this shall be a sign unto thee, ye shall eat the first year such as groweth of itself; and the second year that which springeth up of the same; but the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof."

We face the time in the years of the Law when

the sower and the reaper are one. In this year time is no more, the equal even ones have arisen, "the neutral pair" is declared, the One day of the One Law is established. In this "third day" the will of humanity is the will of One and the body of the One true Law is manifest unto men, by man to dwell with Man.

The Twentieth Century may sow and reap and plant the vineyards of its will. Man, may, this day and hour, arise and build, with all the ascending forces of nature back of his movements, moving law and man up, up, up, to righteousness and peace in the power which is born of union in the regenerative One. Every man, woman, nation, and power may obey without opposition, or possibility of defeat, the aspirations which are inherent this hour. Wedded to the Law with a willingness to establish the relations of the square One Law, we may plant the vineyard of the *third year.*

America has fulfilled the Law of the first year, and of the second "which springeth up of the same." It has grown by automatic instinct, to grow again, under the guidance of an understanding which has enthroned the God of our Fathers, in Life, in Law, and in the Son. If their faith is taken from us by a natural evolution, that is given unto us, which is larger that faith, including nature, God, and the Law which gave Faith.

America is still a child ready to teach that which she does not know, ready to destroy that which she does not understand, ready to govern where she

is ungoverned. Still looking toward men for new interpretations, new religions, new bibles and forms, still searching for leaders, still ignoring dual triune nature, still crying for generation, still ignorant of life's two records of creation, still expanding the primitive appetite and its mode of motion, still boasting as a child, making mistakes and threats as a child, ready to give that which she does not possess, ready to barter the thirty pieces of silver, ready to betray a divine heritage.

> "Bravo to all impulses sending sane children to the next age;
> But damn that which spends itself, with no thought of the stain, pain, dismay, it is bequeathing."

America is the physical Beulah Land today ready to receive the Law. "The land Beulah, the Lord delighteth in thee, thy land shall be married." America has produced the fruits of the physical brain and body. We have vast invention and physical achievement at our door. We are ready for the birth of Art. We have discovered the North to discover the North opposite the South. We are ready to wear the Greek Cross, whose word is square, and whose voice is the voice of Art.

We face today *the third day* of life, lying between yesterday and tomorrow, to be the eternal creative neutral, the soul and only reality of yesterday and tomorrow. Is not this day for the Law? Does man not dictate when the regeneration shall appear? Is not the third day *today* if man will

see and hear and prepare the relativities which reveal the Law. "Today, if ye will hear my voice?" Is not this day the day of the triune One? Is not the one of the midst eternally the place and portion of the Law? Is not today "my day"? Do we not hear "my voice" today? Is not this the resurrection day?

"I know that the past was great and the future will be great,
And I know that both curiously conjoint in the present time;
And that where I am or you are this present day, there is the center of all days; all races;
And there is the meaning to us all, of all that has ever come of races and days, or ever will come."

A new national consciousness is borning of law, a consciousness which shall replace that conscience which is making cowards of us all, a consciousness born of that which *was* born. Today is the test of brain and brawn. The republic was ordained; today is shall be established. Today we, the people, do again ordain and establish this Constitution of the United States of America by an ordinance which was involved in the beginning.

This is the hour of second covenant when the Son establishes that which the father ordains. In a natural order of evolution the Constitution must be again presented to the people by its involution to be established and again ordained in a normal second covenant. The Law of the second is the law by which life and liberty and domestic tran-

quility is established through the son of the woman. Again the fundamental is to be struck by the people and the woman Liberty arise from the sea. To-day, from a rock, *pilgrims* are to set sail upon a crystal sea.

"Hoist instantly the anchor.
. . . haul out . . . shake the sail . . Steer forth:
Steer for the deep water only. . .
We are bound where Mariner has not dared to go.
—*Whitman.*

CHAPTER X

THE NEW RELIGION

"While yet a virgin she shall bring forth the Son of the Most High, who shall be called Jesus, and according to the signification of his name, be the Saviour of the world."—Book of Mary, 11, 12.

"The name of the Son of God is great and without bounds, and the whole world is supported by it. . . . He doeth support them, who with all their hearts bear his name."—Hermes IX, 137.

The "new religion" will claim the support of the name of the son of God. It will take away not one belief of the human race. It will illumine all belief. The new religion will take away neither the name nor the personality of the Son. It will bestow that name upon humanity. It will place the One name under the earth, and the whole world supported by IT. The new religion will have to do solely with that fourth dimension of life which is born of two and two. It will unite heaven and earth to achieve the wisdom and love of the midst. It will descend and ascend. It will turn the wheel of life toward its central sun within to enthrone the sons of God. The new religion will write the creeds of life as the stones of Law, becoming children of Abraham in a new testament of understanding. The new religion will reveal the philosopher's stone in the center between opposites. It will plant that stone, rejected by the civilization of

today, in the civilization which has rejected and defied. Its text book will be the Bible of Christianity. It will search for its authority among nature creeds and legends, enthroning the voice of Art. It will reverence the immortal wherever found, recognizing that nature's crown of immortality is given to the naturally immortal. It will see every man by his creed defining law. A man's faith will be to the new religion a light, to be followed as the light of law. The creed, as we have defined it, is the Baptist to be beheaded, and the head given to the woman, that *he* may live in Christ.

The creed states the truth by the word, and the word is under a law which Law is its triune interpreter. Beheading the Baptist of all evolution the new religion will give birth to this same John "according to the signification of his name," in Luke. It will see the square gospel, understand its third day, to be Luke, the great physician of life. Luke shall live in the new religion as a personality, manifesting John the fourth dimension. Wherever we have the Law of the Baptist *enthroned* we have no spiritual miracles, but we have the physical statement of an eternal fact. Creeds are whole, but *under law*. The creed is itself the forerunner of its own revelation. The new religion will not destroy these forms which have marked the way, and which contain the revelation. Throughout nature John does *no miracles, yet all that John spake was true.* This fact is a phase

of the law containing the heights and depths of revelation.

Now the mother of the regeneration will visit the mother of John when the intelligence has grasped the record of Luke. And Mary will salute that mother in her own house and place. "And whence is this to me, that the mother of my Lord should come to me? And Mary abode with her about three months, and returned to her own house. Now Elizabeth's full time came that she should be delivered; and she brought forth a son. . . . His name is John. And they marvelled all."

John Baptist exists to guide our feet into the way of peace, and to prepare the Lord his way. And wherever we find John, we find an omnipotent physical law to be followed on to the regeneration. This John will ever be clothed with the skins of wild animals. To know John the Baptist from Jesus the regeneration in the creative intelligence, is to know when to declare, "He must increase and I must decrease." To know these two is to know when to rend the seven veils, covering the woman in the hall of Herod, receiving the meat of two fishes in five loaves filling Twelve baskets; *then* "blessed shall be thy basket and thy store." Here wisdom is found. Here intelligence is manifest. Here man and nation becoming the Baptist become the regeneration. The mission of John is to baptize the regeneration with his own death unto life within the triune one. This John does, in the whole realm of the universe.

The new religion can bring no denial. It will bring a restoration. It will descend into hell to relate the hell of creation forevermore to the ascension of creation. The first motion of an ascending principle is a descent which shall write the last opposite the first, ascended from the first, restoring the fundamental in the apex, taking the city A—I. The creed is a stone in civilization left by the departing Israelites until the hour when intelligence shall breathe upon the stones of Abraham, to build upon the stone rejected the temple of the living God. Creeds are structural forms. Every creed is a jewel to the student of life. The day dawns when we gather *up* these jewels.

John the Baptist will be beheaded in the house of Herod, rending seven veils, to reveal the woman through whom he ascends to the body of the triune One, the One redeemer and Master. In this one body he is forever imprisoned, after his death in the house of Herod, as it is written. He has existed only to baptize the "one for to come," of whose existence he has known from the beginning. To know the law of John Baptist is to dash *not* thy foot against a stone. Human leadership will deny the baptism which is of John. It will refuse to be beheaded that a multitude may be fed by the Law. The human leadership which is the Baptist baptizes the regeneration with its own strength, with its own life, to die in the divine body.

Upon every plane of manifestation the Christ

of the natural law consents to be led to a mountain top by that force which is the devil. The business of Thought is to reveal the law of the mountain top, where he, Satan, so like the Christ, is beheaded of the power of leadership to enthrone a reality which is Christ. John Baptist knows the law of the limit and dies at the limit. The devil argues the matter upon the mountain which represents the limit of physical expansion. Herein is universal law, physical, spiritual, omnipresent, to guide the feet of nations and of men. At the mountain top the leadership of the one of primitive nature ends; here Law takes "to thee thy great power."

In the new religion belief has become knowledge. Man no longer asks, Did the personal Christ, the man Jesus, live? He knows that "he lives, who was dead, and, behold, I am alive forevermore, and have the keys of hell and of death. And he had in his right hand seven stars." The new religion will bring the gift of Holy Ghost, yielding up a *ghost*. It will gather all together in one place and this gathering is a Pentecost where all receive the Holy Ghost, and no man seeks to convert another, for all in one place see the one body in their bodies. Now Paul, the one illumined in the eye on the way to Damascus, will "tarry at Ephesus till Pentecost come." No power will take him from this place.

Christianity does not exist to absorb all religions, but to prepare the gathering of all in one place for the descent of the Holy Ghost upon all.

Christianity exists to cast the Net of the law upon the creative waters covering A. D. and B. C. to bring forth one the midst over and in all. Christianity exists to answer, Where are the Nine? Christianity casts the Net of the Triune One to declare one with the strength of the ten. In the new religion the Body of the law in all the earth will be given the triune parts and civilization in all its parts be compelled to lay down the thirty pieces. "If ye think good, give me my price; and if not forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast in unto the potter. . . And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

No work can be done in full measure and wisdom of law until the regeneration *begins* to be "about thirty years old," says Luke. When the three-in-one body of life is valued at thirty, the duality has received the strength of the midst, and this the good measure pressed down and running over from the law which is a normal increase, in stature and in wisdom. Our increase in stature and wisdom must depend solely upon the value given by us to the midst, the Lord's portion, for from this portion we inherit our riches. Christianity is a proposition of life to establish the full measure of the value of the Lord's body upon all sides of the square, and to thus rear up the 120 pillars of the temple, building the church which is Christ. "And in those days Peter stood in the midst of the disci-

ples, and said, (the number of names together were about an hundred and twenty), Men and brethren, this scripture must need be fulfilled." . . .

The value of the Body of the Triune One which is at first 30, at last, in the square, yields thirty four times around and the triune value of the central principle multiplied in each arm of the square yields that increase which rounds the law in 360 degrees. Man's divine heritage is the increase in stature and wisdom which is given in the temple which is Twelve. Until the foundation of this temple is builded by man life is sustained by thieves and robbers "who are before me." The whole world is supported by the divine triune body which faith has ordained shall be established in understanding.

We have inaugurated a system of interpretation in church and state which has denied the square foundation stone of holy trinity. A wrong system is a poor, poverty-stricken system. Our system being unrelated to natural law we are all poor, denied the riches of the One Law. We are poor calling ourselves rich, while taking two to sustain a dominant one. Two in all nature shall be taxed to sustain the Lord's portion and herein lies riches untold. One of every duality, by our system which is poor, spends his blood to sustain the opposite arm. As a result the brain of the world is unbalanced and our left hand impotent.

Wherever a system of taxation is conceived outside the Lord's body, the seed of insanity is sown

in a to-fro motion. The nation is reaping the result of its system. The brain of the race is unbalanced as the national system is unbalanced. The system which is established without is established in body and brain of manhood and womanhood. The brain must now be refed by the wine of the water of life. Under our system of denial the body robs the brain, and Thought, the son of man, is unborn in the virgin dimension of the brain. The water of life is now to be healed that it may heal.

The physical standard which America has set up as its basis of calculation is the fact that two and two equal four. In an order of natural growth it is called upon to lift up this basis as a spiritual standard. May there not be a consciousness where two and two do not equal four but one which is four? What shall we say should a missionary arrive from Mars to teach us the law of the even declaring that two and two equals Nine, for in Mars, says he, they have a book which declares the even seed shall be counted for a generation? Shall we convert him, or admit that there may be a consciousness of the law of the midst unknown to the planet earth,—a consciousness of the law of Galilee and the Christ which casts the whole Net of the even on either side to draw up out of the creative waters an hundred and fifty and three, a consciousness that eats of the hidden manna to know the Lord? "Son of man, hast thou seen this?"

Consciousness, does it define itself numerically? Is consciousness of that life giving portion which

is the soul of the midst consciousness of the Logos?

"Then he brought me and caused me to return by the brink of the river . . . at the brink of the river were very many trees on the one side and on the other. . . . The waters shall be healed. Every thing that liveth which moveth, whithersoever the rivers shall come, shall live, and there shall be a very great multitude of fish, because these waters shall come hither: for they shall be healed: and everything shall live whither the river cometh. . . . And by the river upon the bank thereof on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit *according to his months*, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for meditation. Thus saith the Lord God: This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions. And ye shall inherit it one as well as another. . . All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city. . . . And the sanctuary of the house shall be in the midst thereof. . . It was round about eighteen thousand measures; and the name of the city from that day shall be, *The Lord is there.*"

CHAPTER XI.

RELIGION.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree."—*Revelation.*

"Did we not cast three men bound into the midst of the fire? . . Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God."—*Daniel.*

"But the angel of the Lord came down into the oven. . . And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them. Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying, Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever. And blessed is thy glorious and holy name: to be praised and exalted above all for ever."—*Apocrypha, which is "After the Hebrew, That which is not in the Hebrew."*

Christianity will not fear to cast Three into the furnace of national generative fire. It is here that *the Three* lifts up one which is Four to declare the angel of the regeneration. Christianity will see the reality of the four corners of the earth. It will bathe its forehead from the dews of the midst of the fiery furnace of Law. It will create that angel which is the measure of a man. To Christianity this Hebrew book will be no longer an unreal record, but a record of facts, physical, divine, substantial. The new Christianity will believe in the

Four kingdoms of Daniel, and dare to be Daniel; it will lift up One.

Men and nations shall know—and this command covers all understanding—whether the form used in an Hebrew form or an English form. If the form—and by the form we mean the universal and also the individual—used is an Hebrew form then, that which is within is to be drawn up, *out of the form*, which is the creative waters. Here we see Moses ever is the law of one drawn up out of the water. Wherever in nature the form is Hebrew that which follows is an evolution out from this form arriving at the fourth dimension. When the Hebrew has arrived at the fourth, or square dimension, it has arrived at its English form. Evolution is a drawing-out from the first dimension *to the Fourth.* Evolution is the Hebrew word of Law. If the word is Hebrew it is to pass through that furnace of fire which arrives at Four. When the one which is four has arrived the Three exist *in* the four. And the four is eternally "the square deific" which is one. Now, this one is again a first dimension under the law and its 4 corners are to be held, that the great pyramid may arise. Suppose your fundamental is not a Hebrew form but an English form. Or suppose that your first one is the square four-cornered pyramid of the earth and your intelligence is holding those four corners in the wheel which is an E Z E K I E L wheel of life. Then the process of understanding is not a drawing out from the *water* (the creative word) but a draw-

ing into. Your whole law of Moses is an evolution; your whole law of Jesus is an involution; and from the midst of them arises the Lord and his Christ.

Your Hebrew ascending form is from base to apex. Your English from apex to the central point of base, sustaining the whole body as given. The Hebrew form is a form of first dimension. The English is a form of the Fourth. The Hebrew expresses the fourth, the English interprets the fifth principle of the Fourth. The Hebrew alphabet is 2 2, the English is 2 6. Each under the 1 H V H Law. The Hebrew we draw out. The English we draw in. The English illumines the Hebrew. The Hebrew supports the English. Ever and ever the law of fourth and first dimension of evolution and involution. The Hebrew Bible of nature begins with Two or B. The English Bible of nature begins with one which is I. This I, was born in the midst of the fundamental square which lifted up its fundamental principle from the midst; its E principle which, in a straight lifting up lifts up all, that all shall declare "I am."

The whole of the New Testament of nature is written in, *within*, the old, as the whole of the regeneration is written in that which is generated. Without the great square pyramid of life ever before the eye, holding the dual sphinx Man in relation to that pyramid, there is no understanding of the law of life, which rests its base in lower Egypt. This great pyramid is one of the Egyptian jewels

which, coming up out of Egypt, Christianity may borrow and return to the Lord of Life. Here Christianity must go to read the law of holy trinity resting upon the solid earth of beginnings. This pyramid is carried in the eye of understanding, to be builded into all national existence. It is the pyramid of the Son. The English speaking race exists in nature to *obey* the English Law of the Word.

The *third principle* is thrown ever into the fiery furnace of original generative fire to yield the Fourth, *the angel*, which is the measure of a man. When the whole significance of this fact of natural law is seen, the heavens and the earth will, by the will of the people, roll together as a scroll, and a square city which is an ascent from man and a descent upon man be seen as the tabernacle of God with men. *In the midst* of the physical fiery furnace the dew of the law is born for the brow of the world.

Christianity comes not as a new religion but as a new system of relations which is a system of reconciliation. It comes to declare a gospel which is foursquare to lift up One. Christianity is not a new form but a new life within the old form. Christianity leaves the father-mother relation, or the positive-negative whirl, to follow only the wife of the one Law which is the life of regeneration. Christianity is nowhere in nature a problem of producing another outer form: it is solely a problem of resurrection in the flesh. The One Triune Law

dead in our understanding, *we* are dead, but *we are* buried with *Him*. "Thy dead men shall live together, *with* my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Christianity involves a belief in the power of the One Law to awaken from the dead, out of the earthly bodies of nations and of men. Christianity is not a question of new form, but of the power of life to resurrect the old form. Nowhere does Christianity appear until the reign of the Messiah is ended and the outer body builded. Nowhere is it a question of another body of physical form, but a question of another relativity of force within the physical creation upon which the hope of the resurrection of the physical form rests. It has to do, not with generation, but with regeneration *in that* which has been generated. Christianity is a belief in the ascending regenerative power of the three-in-one relativity of forces. It is a belief in the right of two opposite and equal, to form the central life-giving square body of the soul. It is not a belief in the rights of man or the rights of woman, but a belief in that Supreme One right of nature, the ascension of the Son of God through the woman. Christianity *cannot bring a new body*: it brings the resurrection by which it changes the old body. Christianity is bound to the law of the four gospels, and in the fourth *It is finished* and the Acts begin.

Christianity goes straight to the third principle of creation for its authority. Its Acts find illumination in the "Street which is called Straight." The fundamental principles of Christianity are the fundamental principles of natural construction. Its Lord is first a carpenter. The child follower of the law must also be a carpenter. As the square of life is formed each arm of the square, yielding up center to the central one of the square, sees the cross born which holds the principle of equilibrium in symbol word and fact. The square cross is the ether cross of elements, cross of emancipation. The magnetic center is broken before the reality of this cross is manifest. To break the center of the separate one that the square may be formed of equal opposite ones is the labor of Christianity. This center Christianity will first break at its ballot box and within its temples before it may touch the quick of life to read the scriptures of nations.

Christianity is first natural. The supernatural follows the natural to conquer the elemental and declare the square descent from above. The primitive will cannot form the Greek cross. It may cry Lord, Lord, but it cannot enter the kingdom of heaven. Christianity is a natural religion understanding life and its things "from the foundations of the earth" that it may understand that which is above the foundation born of the foundation. The Christian knows from his place upon the earth the place of his brother opposite. To keep his brother in his place he keeps himself in place

comprehending two sustaining the Law which is first three to be one four square. The dual curse has fallen from his life and *there is no more curse.* He claims heritage from the holy One of Israel; he has gone in unto his beloved; he is free in that land where love is the fulfilling of the Law. He stands within the house of God eternally at rest. He is forever under the law of the woman, looking well to the ways of his own household, remaining subject to the Lord of Life, silent before him, asking no questions save of the Husband of creation. The Christian knows himself his brother's keeper in the Law which keeps the Lord's portion of the midst for equal opposite brothers and sons of God. He is forever with the Lord, measuring the stature of a man by the rod of "the angel" of revelation. Living upon the circle of the earth he dwells also in the center of the square to see "a great nation arise from the sides of the earth." He leaves the sides of the earth in place. He takes nothing away from one side for the glory of the other. He takes away no man's religion, neither brings him a new one. He recognizes the fact that the Law gave and the Law takes away. He brings the Law, to find the Law and his Christ in the religions of all men. He is a *follower* of the Law, leaning not to the ways of his own understanding. His government is all government; his religion all religions; his country is the One country which is the square round kingdom of the soul.

He is seen entering all places, lifting up the

Host at all altars; all things to all men, ever agreeing with thine adversary quickly, recognizing at once that the adversary is right from his own stand-point; he relates that point to the One Law. The Christian, being *in* the Twelve, carries "nothing save a staff only." He has lifted up "the two witnesses" of the Law; he has cast off the increase born of the dual magnetic center; he has entered the square; his wealth is the wealth given to the Twelve by a natural increase; he has no money in his purse born of the dual positive-negative relation; his feet are shod with that wisdom given to the understanding and manifest in the head, which protects the soul only. Thus sandalled, he obeys the command not to "put on two coats;" he is clothed in the one square seamless triune garment of life and love; he may enter every house with the word, Peace be unto this house. In his rod and staff is the weight and measure of the One Law. He worships neither in this mountain nor yet at Jerusalem; he worships under the Greek Cross; he is a follower of the crescent and the star; he is a desire for a more perfect union.

CHAPTER XII

THE ONE WORD, THE GLORIOUS FOURTH.

"Then didst thou ordain two living creatures, the one thou callest Enoch, and the other Leviathan, and didst separate the one from the other. Unto Enoch thou gavest one part, which was dried up the third day. But unto Leviathan thou gavest the seventh part." . . . "For the empty are empty things, and for the full are full things."—(II Esdras, VI.)

All that is at first generative and dual is such for the ascension from two to the one which is four-square, through the third principle of law. It is from the will that we derive our inheritance. Inheritance is from the past, or from the one above. The will is always a representative will. That which it represents is the law which we have chosen. Will lies in Law. Man, in choosing a law to reign over him, chooses the will of that Law. Man's salvation lies in his choice. The strong man and nation use their strength in choosing their Law; they then rest in the Law. Man reaches back for his inheritance, or up. Having reached up, he receives, through the One law, the will of the One Law. "And it is not my will that one should perish." America reaches today for her divine inheritance handed down, cutting off her animal descent, by her own ascension to her original inheritance.

America is born in that high place which knows

no descent. She rises today to her birthplace. She recognizes neither father nor mother, neither ascent nor descent; she holds her place as the Fifth principle of the square forever more. That which is to be done is that which has been done. Man is original only when he copies nature. Civilization is a copy-book. The book is badly written when we turn from "the Law as our school master to bring us to Christ."

Man, abreast of the times, will know what relation of force within his life compels his ideas. He can no longer withhold the ballot from woman without asking, From whence my will to do this thing? What relation of force is forced upon the nation in the confiscation of this ballot? What law of nature is set in motion in the nation which has conceived this denial of the right of creation? If life is to be considered as a problem of relations it is the business of government to so consider life. It is the business of nations to know whether it speaks "my word" or the word of Beelzebub.

"The Word" is a square triune body of relation. The Word is "my body." Science has brought the light of the Word. "My Word" is a body of creative force which is regenerative, it is then the business of Christian nations to define by body in the flesh, and in the flesh see God. Science has spoken the word of interpretation and blazed the way for the coming of that relation of creative elements which forms "my word." While science has

enthroned the woman and entered the way of ascension, the State stands still crying, "Woman is unfitted for political life." True, O king: The political life of the nation must die in her advent. It is the life of a part, not the life of the body politic. With the advent of woman a new head is born, the politician dies and the reign of Law begins while the Word is made flesh to dwell among us. She comes with a new King, to be greeted with Nine Cheers for the red-white-and-blue. She comes as the central star of the square bringing the flag of peace.

When John Baptist has finished his mission he will see to it that he behead himself in the house of Herod, *for the woman*, and thus his power decreases that I, the Son of man, may increase. America stands today in the midst of a giving and a taking away. That which is taken away is given. That which is given again is taken away from the side of the first covenant. To see these Acts of the regeneration America becomes One "who caught up to the Third heaven and saw." Now in the square regenerative body the duality will be the square and its central point. With these two, seen in the third heaven, you enter a new plane of understanding where the first one is that figure I, the numeral value of which is Nine. With this one you enter Paradise where the first number is 10 and all below is of the earth. Here you control, and are controlled by the thread Ariadne to slay a monster. Here you enter at once the Supreme Court of Jus-

tice which is the territory Dan containing the head waters of the river Jordan, where the regeneration must be baptized by the waters of the generation; here the fore-runner touches the head of the One who is ascending to Golgotha, and the Dove is sent forth from the Holy Ghost while a voice from Paradise declares, *This is my beloved Son.*

The Bible of Christianity shall be read as a book of relations; divine, whole relations neither male nor female, a book written in the body of God, no longer a book of male-female relativities. The eye of the world shall ascend to Sion, where Art reigns leading nature.

Ignorance of the woman is an original mode of motion in an original element. Love of war and preparation for war is an original element in the senses. Life asks for a brain with senses to push the discoveries of science in external forces, through to the forces of physical life in man. A brain with sense enough to establish the triune relations of life within and without, a brain to see the Lord in the clouds of a second coming, a brain to lift the vision of America from a Teddy Bear to an Eagle.

Man carries the "altar" of the Lord within his own brain. The altar is a place of transmutation where animal forces become. Bring your animal forces on to the altar of the law and lo the vision of the Law has altered your vision; the animals are sacrificed unto the Lord, life is lifted up; all physical force within and without is drawn in to

Soul. The altar is a place of change where only the animal part of the word is laid in burnt offering, leaving ashes upon the brain for interpretation.

When Dante emerging from purgatory first beholds Beatrice he is entranced by the vision. At once comes the warning of life,—for Dante is yet in purgatory,—"*Too fixed a gaze.*"

"That smile of saintly brightness drew me to itself:
When forcibly, *toward the left,* my sight
The sacred virgins turned; for from their lips
I heard the warning sound: 'Too fixed a gaze.'"

The terror of revelation is the mind's slavery to that dual mode of motion which fixes the eye upon the man of Life, then swings to the era which fixes the eye, for a correspondent time, upon the opposite woman. This the danger, which Paul calls the "terror of the law." Beatrice is a "Twi-fold" creature; she is not to be, to the vision, the woman only, she is an holy One. She is the son.

"Mine eyes with such an eager coveting
Were bent to rid them of their ten years' thirst."

Mankind is to heed this warning: "Too fixed a gaze." Heed in all revelation whether of letter or of spirit. A spiritual vision includes the man of the problem, the woman of the problem, the squared soul, and the Law, *I Am.* A spiritual vision must include *Jesus,* the triune Lord *and his*

Christ. A spiritual vision will be one which is a square deific, not one which is a serpent.

To see the whole law the vision covers letter, spirit and holy spirit and plane of expression. Man, blind from birth, will establish his worship in the letter; he will praise his God by the letter without a look at the whole square form, which is to be wrapped in the garment of the Law which is "without seam." We have chained the New Testament to the figures of the Old. "Praise belongeth to the Lord" and the soul of all truth is found *in the relation* of the old to the new.

The whole wide world has compelled the woman of Love and Law to live alone with five senses as her husband. As a result, Humanity *is* the woman of a *New Testament*, at the well of Jacob, living with "five husbands and he whom thou hast is not thy husband." To the well, which *was* Jacob's, and where the cattle of the Old Testament came to drink, comes Jesus, the regeneration, to ask drink of the woman of Samaria. And that well of the Old Testament in the time of the new, becomes the well of Regeneration and the fountain of "living water." "And who so drinketh of this well," sacred to the woman and the Lord, its water shall be unto him the water of life, "in him a well springing *up* into everlasting life."

"And the woman saith unto him, Sir, give me this water, that I thirst not, *neither come hither to draw*. Jesus saith unto her, Go call thy husband, and come hither." And thus the well of Jacob *be-*

comes the well of the regeneration. Now by this well Joseph is a fruitful bough.

The world has *compelled* the woman of a New Testament to draw her life from the well of an old dispensation, heeding not her cry to the Lord of Life: "Give me *that I thirst not, neither come hither to draw.*" The world has compelled the woman to drink of the well of Jacob, chaining her to that era of evolution, upon the plane of sense existence, marked by life—B. C. Where the woman is, the world is. Where the woman is, civilization is.

Every form fulfills the whole One Law of life. Every one form records history A. D. and B. C. First the history marked B. C.; then the advent of the woman and the Law in the holy spirit of truth; then history and thought and motion, marked by the Law A. D.; then the vision which marks that B. C. falls within A.——D. And that B. C. is equal with A. D. And time is no more.

When the evening is come there shall be no more night, no more heathen and Christian, no more darkness and light, no more crime and virtue, ignorance and wisdom; for the masculine forces of time and space are arrayed before the Lord Jesus and he is left "alone *with the woman standing in the midst*"; and the masculine life of ages has gone out, "one *by* one,—beginning at the eldest—*even* unto the last." Life waits for the hour when there shall be no more B. C. and A. D., no more worship "in this mountain nor yet at Jerusalem." "Wor-

ship the Father." "I and my Father are ONE.

America in its United States has been led to the summit of the two mountains of Purgatory. Freedom lies in the Paradise of the whole law. Upon the dual mountains of purgatory the leadership of the masculine arm of the Law ceases. And does the leadership of the woman follow here? No, the leadership of *the Son of the Law* follows, and this sacred truth the immortal Dante has not hidden from us in his revelation.

Beatrice is one who turns toward the mystic shape, "that joins two natures in one form" *through a third* creating the square word of equilibrium.

> " But when they gave her place to speak,
> Then, risen upright on her feet,
> She, with a color glowing bright as fire,
> Did answer: *Yet a little while, and ye*
> *Shall see me not; and, my beloved sisters.*
> *Again a little while and ye shall see me.*"
> " Before her then she marshal'd all the seven;
> . . . So on she passed; and had not set, I ween,
> Her tenth step on the ground, when, with mine eyes,
> Her eyes encountered. . . . "

It is the business of the Nine to marshal all the Seven and write upon the ground One with the strength of Ten.

The Twentieth Century is a Third Day in Christian era, the creative neutral *to*day. The Nineteenth Century was not a creative era but a magnetic age. The Twentieth closes and opens a cycle; it

is under the law of "the last days"; its activities fall at the closing note of an octave; its business is to subtract Nine from eight; or I from H. Not the Twentieth but the Twenty-first is the century of freedom. No man is free by the law to inherit the Law until he is Twenty One in the year of our Lord. We salute our national head with twenty one guns; we are the 21st word of freedom in our Three Cheers for the red, white and blue. We will turn this law within, and push it "through to its infinity" in the understanding of all free born Americans.

In the Twentieth Century the dual pillars of the temple rise by nature decree. The call of Life is now for Founders for the new kingdom which is to be the square kingdom of the One Law. Founders, with understanding, who have washed in the See, made for the republic to wash in. Here we pass from the law of the third to the law of the fifth.

Today law lifts the burdens of a race. Time writes 20, that *in* that 20 man may write One. The dual law has arrived at fulfillment in time. Two has become 10 on either side. Time has cast the Net, for the people to count *the within.* The Twentieth Century stands in time as the even to be written as it is written, and broken, as the body of the law is broken, as 10 ( ) 10. Undeniable growth has done it. Nothing after one, this is fulfillment. If the even is accepted, and seen as the preparation of the passover from 20th to 21st

the value of the Lord's one, which is 10, given the midst, *then* our regeneration shall begin at once to be *about* 30 *years of age*, and the crucifixion of the passover be the crucifixion of dual thieves in all the earth. 20 is the last Hebrew letter of time. 20 the limit of physical expansion. After 20, *freedom*, or 21.

The ancient legend which says 10 is the first number of Paradise is it not a modern word of Christianity, to be marked A. D. The twenty-first century of freedom lies in the even 20. All that life needs today is a Nimrod, among the nations of the earth, to kill time by a square shot in the central eye, declaring the fifth principle enthroned, and time no more: *the century of freedom is now*, the nation is 21, the Lord God omnipotent reigneth in the midst of two.

America was born unto life for this hour; not for ourselves are we here, but for that peace which is "My Peace" and that freedom which is the Liberty of Law. Today we face the supreme opportunity and the supreme temptation of republics. The will of resistence is here equal to the temptation, that Law may be glorified. Today our business is neither dominance nor imitation.

"And behold I come quickly: hold *fast* that which thou hast, that no man take thy crown.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of God, and the name of the city of my God, which is New Jerusalem, which cometh down from heaven from my God: and I will write upon him my new name."

The Christian era, on to its twentieth century, must spend itself in the building of external, or Hebrew, forms. The Nineteenth Century gathered materials; it was the century of the raven. The Twentieth sends out the Dove of nature, unto all the earth. The Nineteenth was a magnetic century; all its movements were under the magnetic law; it gave all data for the building which is eternal in the heavens. The first 10 years of the new century were Bridge years. Here Law built the H pillars of either side. The century of freedom awakens an ether wave in the understanding to declare The woman is King.

The Twentieth Century is a century of understanding. It brings its understanding born of the law of its place into place within the affairs of civilization. It depends on Law for its illumination, discovering the "cup" of holy grail by the light of Law, lifting up Kundry to receive the "cup" beneath the life-giving tree of immortality. It brings the woman's box of very precious ointment into the house of Simon the leper, and there forms the sanctuary of its worship. The Twentieth Century returns to nature enthroning the Triune God of Life and Law.

"Great is Law, great are the few old landmarks of the law,
They are the same in all ages, and shall not be disturbed."

The Twentieth Century is the golden, even age of light which restores to life the right hand "which doeth valiantly." As America restores the ballot of citizenship to womanhood she naturalizes herself and all her people, evens her problems and emigrates to that new world which is "the other world" of New Testament. She restores this right in the name of and by the authority of nature; not in the name of Congress, President, or political party, but in the name of the Constitution of the United States of America, where she is written in the house of John by the will of the creative law and Lord of life, and here clothed with the sun as a Son of Life. The United States restores the nature right, not as favor or privilege or expedient or as self-protection from the wrath of the Law, but for love of Life and a desire for a more perfect union with law in the life of Liberty. Not as a gift of the United States to her; not in the name of men will she receive her crown of citizenship, but in the name of the woman of creation, whose symbol and word she is, given by the authority of the Lord God of nature, who ordained a Virgin Knight and a Woman King as the crown of "my two witnesses in all the earth." "And a woman shall compass a man." And a woman shall be *clothed with the sun.*

The problem of our charity today is not at all, What shall we give to woman now that she has awakened to ask, but What shall be the Lord's portion; for that which is given is received again from the creative center formed.

The darkness of creation's morn covers the earth today. Nations have gone insane upon the subject of protection *from each other.* They have no fear of the Lord; The intelligence which defines the body of the law is a dark intelligence. The world is emerging from a pitchblend in its understanding, but the light radium is in the pitchblend.

The brain of the world is its ark; all animals are now in it. The ark which has sent forth the raven shall also send forth the Dove, for thus saith the Lord:

"Make thou an ark of Gopher wood; rooms shalt thou make in the ark, and shall pitch it within and without with pitch."

Darkness is the creative condition in which the seed of light is hidden. The fourth day brings the sun which also lies in the mind's eye.

The center between opposites establishes the rod and bow of promise. The center between opposites is the third which brings with it the fourth, if we will see the whole opposite function. The third central note, lying in the midst of two, brings an atmosphere all its own which is an ether atmosphere, passing and going through all things. We

create the center to be recreated by its breath. The third is at once a first and second and fourth marvel instantly. Its atmosphere is round. Our fourth dimension lies in the midst *with the third* over and in all.

The fourth is manifest as the whole round atmosphere of the third.

Let us make the State a symbol fact. Today it is a first masculine dimension of expression in political life. It has enthroned the male. It knows not the Son which is three-in-one. The State is now a plane of expression for relativities of male forces outside the realm of the soul, which is born of equal opposites. The relativities now established are the relativities of the animal soul through which the nation is transmigrating. Suppose this journey ended and the nation ready to enter the body of the Lion of the tribe of Juda. The state is now a male center or a first magnetic dimension of relations. The male relation which has formed its body has formed its ideas. It is ignorant of all law save animal law and appetite. It has not entered the square realm of Art. Its fruit is fruit of the dual magnetic law. It is generation only. Suppose, now, that this same State, recognizing a natural law of regeneration, at once proceeds to establish normal regenerative relations of inherent forces. It invites another dimension of force and its ideas. The State, having changed its inherent relations, forms new center for the distribution of new force. It leaves the animal

state of separation and enters the human-divine body of life. It no longer desires that Man shall be considered as the whole diameter of the body politic about which the whole body politic moves. It sees the diameter of the true circle as a relation of opposites. It determines to build and enter a larger world. It no longer desires, and insists that men shall be interpreted as the one people. It sees a dual square law as the guide and authority of a new activity. It sees a straight line of dual-triune relation passing through the earth with "staves" drawn *through the earth* on either side. It has moved to and fro in the earth and up and down; it concludes to pass through the earth and live upon the circumference where light reigns. It establishes the *ends* of the earth. It has seen a light. Its vision is changed. Its relative forces are then to be changed. It now declares its new vision must be registered in the flesh of organic law. It has been a plane of political expression for a relation of dual male elements in positive and negative function. It now, under the new system of relations, becomes a plane of expression for a triune square relation of opposite forces. It was a first dimension only in its primitive vision. It is now a Fourth dimension, "the glorious fourth," the reality of the fourth which it had celebrated with the primitive fire of the magnetic law manifest in its ideas. It is now a fourth dimension of what? Of something ten thousand miles away in a state of sky? A fourth

dimension of itself. Is it the same state? Yes. No. It has arrived where opposites are the same. It has the same body, yet is a new body of life. It has become the resurrection and the life, yet it is dead. It is a plane of expression for the square one triune relation of force, which relation has created a new soul, bringing its own new body. It has released the Law from the heart of the earth.

The fourth dimension rises from the first. The risen Law enters and dwells in that fourth dimension, and here the people dwell forever with the Lord, having entered the rest prepared by nature since the foundations were brought forth. "A sane Fourth" is the cry of reform. Let this sanity be round and whole and square, and the Glorious Fourth be celebrated as the birthday of the sons of liberty in the Law. The Fourth is the birthday of the sun since time began.

The State which has yielded up its body as a plane of expression for the whole triune one, *is* it the same State? Nay, nay. It has risen, and He has risen indeed. The State which has awakened from the dead has seen the transfiguration, and with the Law beheld the original form, clothed with the glory which is and was and is to be its own involved glory. "And a voice came out of the cloud, saying, This is my beloved Son: hear Him."

"And suddenly, when they had looked around about, they saw no man any more, *save Jesus only with themselves.*"

O America: Thou Man of Might, woman of resurrection morn, the Master has come and calleth for Thee.

CHAPTER XIII

THE LAW JUDAS

"Let us consider that wonderful type of the resurrection which is seen in the Eastern countries, that is to say, in Arabia.

"There is a certain bird called the Phoenix; of this there is but one at a time and that lives five hundred years. And when the time of its dissolution draws near, when it must die, it makes itself a nest of frankincense and myrrh and other spices, into which when its time is fulfilled it enters and dies.

"But its flesh putrifying breeds a certain worm which, being nourished with the juice of the dead bird, brings forth feathers; and when it is grown to a perfect state, it takes up the nest in which the bones of its parent lie, and carries it from Arabia into Egypt, to a city called Heliopolis; and in open day in the sight of all men lays it upon the altar of the sun, and so returns whence it came.

"The priests then search the records of the time, and find that it returned precisely at the end of five hundred years."—I Clement, II.

"The mounting Phoenix chaste desire,
This virtue framed to conquor vice,
This not seene Nymph, this Heatless Fire,
This Chast-found Bird of noble price
Was named Avisa by decree
That name and nature might agree."

—*Henry Wilibee.*

Man cannot work out the problem of equality. This is entirely the business of the Law which has arisen and arisen again. Man cannot work out the resurrection. He can see the Law and cast the

burden of achievement upon Him. The problem of Equality is the problem, not of the "function" of man or of woman, but entirely a problem of function in the Law. "Equality is not identity of function" in men and women, says the distinguished ex-President. Equality is not *function* at all in either men or women. Equality is the breath of Law in two equal and opposite who have yielded up "function" to the law, using individual power only to maintain equal-opposite relation that Law may *function.* This fact establishes the rest of man from function, which is the *rest* given by the One who giveth his beloved sleep.

We see the birth of the triune one at Beth-lehem in the midst of animal forces. This is the infant birth. We will establish first the infant birth *and its law* among animal forces beneath a five pointed star. The triune one becomes. We will go on to Jerusalem for the teaching at Twelve. The third is to become the fifth and the fifth is the Phoenix of all resurrection. The infant birth will lie under the law of the second letter of the Hebrew elements, Beth. This letter the regeneration will pronounce first. Now our first letter of life, will be the magnetic law with all that is therein. The second will be a law which is an ether. *The regeneration will pronounce the second first.*

In the Apocryphal book of the infancy of Jesus we find the record of Jesus' development and the way of regenerative vision unfolded. "A certain

schoolmaster named Zaccheus, standing in a certain place, heard Jesus speaking. . . . When he sat down to teach the letters to Jesus, he began with the first letter Aleph; *but Jesus pronounced the second letter Beth*, and said over all the letters to him to the end."

All holy birth falls in this second letter Beth; Beth-el is the nature place of praise. Before and in all alphabets lies the alphabet of nature. In placing the third principle first with the second we follow nature's command to all Creation. Our first man will then be Cain, who bears five of the wife of Nod.

The whole proposition of nature in the regeneration is one to establish the triune body in earth in the dual brain of a race. The nation which will understandingly write the body of the law, filling that body with its own blood, inherits the increase of the Law to be the rich man of Arimathæa, holding the Cup of holy grail to eat its bread of immortality.

The body which has arisen from the third day has bone and structure, but it has no blood. Its blood must be the nation's blood. The nation's blood shall then be the blood of the risen Law. And this whole ascending process is seen when the Hebrew, or physical alphabet of national life, is seen to pronounce Beth first. This risen body is sacred. That sacredness has yet been but dimly perceived. Religion has brought us faith in that which is a divine whole reality manifest in all flesh.

The scientific era relating all truth to nature will establish that which religion has declared. When this body is again defined unto life by science all Life shall declare, He has risen *again*. The triune body is under the law of resurrection to be sown and rise again. When this body is defined by the revelator of the Twentieth Century it will be defined never again to be stolen from the earth of physical Law.

It is in the second record of The Infancy that we see The Regeneration asking the meaning of the first. In the second Apocryphal record we have: "There was at Jerusalem one named Zaccheus, who was a schoolmaster. . . . And he bade him say Aleph; and when he had said Aleph, the master bade him pronounce Beth; And the Lord Jesus said to him, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth. And when the master threatened to whip him, the Lord Jesus explained to him the meaning of the letters, which the oblique, and what letters had double figures; which had points, and which had none; why one letter went before another; and many other things he began to tell him, and explain, of which the master himself had never heard, nor read in any book. . . . And turning to Joseph he said, Thou hast brought a boy to me to be taught, who is more learned than any master. And he said also to St. Mary, Your son has no need of any learning."

When The Regeneration is established in physical form by its own law the natural body of cre-

ative relation holds the wisdom which is inherent in the Law which formed it. "Then opening a book, he taught his master the prophets, but was ashamed, and was at a loss to conceive how he came to know the letters." When the regenerative body is formed by the intelligence of nations wisdom belonging to the Law of that body springeth up from within. The Law not only yields up its body and blood, but its wisdom and power unto man or nation accepting the incarnation of the One Law within the personal flesh and blood. All understanding is wrapped in that second covenant which is the second letter of life, Beth. Now the Logos of Beth falls at eight. Here nature's hymn of praise is written. "Arise, go up to Bethel and dwell there. Then Jacob said unto his household, and to all that were with him, Put away the strange Gods that are among you, and be clean and change your garments:

"And let us arise and go to Bethel. . . . So Jacob went to Luz, which is in the land of Canaan, that is Bethel. And he built there an altar, and called the place El-beth-el: because God appeared unto him there."

In the square opposites are equal, and the fifth principle of the square the equal with all. "To whom then will ye liken me, or shall I be equal, saith the Holy One."

The law of trinity and holy trinity is an Hebrew Law, given by the Hebrew forces ofall life elements. In reading the old by the light of the

new we note that the second letter of universal law is the first letter of Hebrew Bible. We may read the whole New Testament then in its Hebrew, or fundamental physical expression. The real first vital relation of life is first and last the three-in-one relation. "He that climbeth up some other way, the same is a thief and a robber. . . . I am come that they might have light, and that they might have it more abundantly. . . . The good shepherd giveth his life for the sheep. . . . Therefore doth my Father love me, because I lay down my life that I might take it up again. . . . I have power to lay it down, and I have power to take it up again. My sheep hear my voice, and I give unto them eternal life. My Father which gave them to me, is greater than all . . . and I and my Father are one. . . . . Then the Jews took up stones again to stone him."

The nature statesman will bring knowledge of the universal Law to the affairs of state. He will know the whole triune body of truth. He will see the life forces of the kingdom of these states as the life force of a universal Law. He will note the manner in which the bread, which is the life of the natural body, is broken at the ballot box. In *all* parts, in the home, in the ballot box, wherever the house of God is, the bread of Life is to be broken "in remembrance of me," that Justice may give birth to Liberty. The life forces of the nation, centering at the ballot box, shall represent the

whole life of the nation, to be there broken as the One body of the One Law is broken, in equal opposite parts, to establish the whole triune relation of two, which relation shall establish the body of force which is the regenerative Lord of our life. In establishing the triune relation in John the fourth, we understand that not a bone of him was broken, and his garment, being seamless, was then divided into four parts.

The body which was broken for the passover is not broken when the record of the Fourth is seen *in that breaking*. The contradiction in the record becomes its illumination. "Knowing this first, that no prophecy of the Scriptures is of any private interpretation." (II Peter, 20.) This record states its whole facts by opposites; thus the record is under the nature Law to be read as it is written.

Wherever life is broken into parts for the creation "in remembrance of me," *me* shall mean in remembrance of "my body" of physical life, and this body shall be a universal Law and Lord, covering the whole domain of nature, its earth, and its heaven above the earth with waters beneath. As the triune bread of life is broken at the ballot box of these States, America shall manifest that breaking in a new body which represents the Liberty of the Law to shed its life blood for the immortality of the Nation.

All the disciples, they who have seen the Twelve, will begin to look at once for a *second* coming.

All the terror of the law lies in the fact that the organization of the world will not look at once for the natural *second coming* of their original vision, so stagnate and grow rotten and at the limit die. In all nature the natural ascending chord will at once follow its third by its fifth.

All organizations in all the world's history have bound themselves to the natural law of dissolution which denies the ascension of the second covenant from the first. So republics have died. Wherever the second covenant is unknown the first must die, at a limit of growth set by eternal law. There is a natural period of physical limitation never to be ignored.

At this physical limitation God sends forth His Son, a triune one. Man breaks the bread of life in triune relation to see the whole law. Where this triune bread is broken at the passover look for the one who will betray the ascension. He is omnipresent. Know his Law and the manner of his redemption, for he will surely *burst asunder in the midst* and "go to his own place" in the Acts. He is a force of life, and as a force of life is the servant of the Law. When Judas *has his own place*, and is there known —for he does the same thing at the same time in the same place in all ascension of life—he thus becomes "a guide" to those who are seeking the regeneration and the life which is immortal. Judas is "numbered with us" in the Acts of the Law. In him Scripture is fulfilled" "concerning Judas which was guide to them that took Jesus." Judas

betrays; he also serves. His transgression is foretold upon all planes. And at the limit of transgression his sin becomes the opportunity of life. He falls to regain his own higher place, "from which Judas by transgression fell, that he might go to his own place." This Judas becomes Matthias, in the record which is a record of ascending life in which there is no death.

The Judas sin falls at the limit of physical expansion, where the magnetic forces of nature deny the one opposite, selling the whole triune body of life to the self. Here the nation stands today. Here womanhood stands over against the nation pleading for the Law. The promise is sure. Judas shall lift up himself and throw down the "thirty pieces" of silver. The forces of righteousness have but to move on; not one jot or tittle of the Law has ever failed. Judas will yield up the thirty pieces of silver. *'Tis the promise.*

At the limit the magnetic force can extend its self-centered power no further. Here the one who denies the Law may recognize the one opposite, establishing the soul of the midst, receiving the blood of the central life. Thus Judas may become *the regeneration* and the life, in the triune redemption of the Holy Trinity.

CHAPTER XIV.

THE LAW LAMECH

I

"Bring the fish which ye have now caught."

Every age has its field of achievement. The battle of life is now upon the HIGH SEE. The nation with courage to set sail upon this sea becomes the Dreadnaught of Life. This sail will be a drive through the fourth dimension.

A High Mass of elemental forces is called by life. For this Mass all nature now makes preparation. For this place nature has law. This place is under the law of the Sabbath. This place *is* the Sabbath. Here the body of the law is to be manifest as the Host is lifted up. The place where Life lifts up the Host becomes the House of God.

All understanding must center here. In the mass of the Seventh one is lifted up. The law is eternal. The danger which threatens America in its United States is that at this place of the massing of life elements the one lifted up will be that body of all ignorance, "me" and not the One which is the body of the One Law. One will here be enthroned which must be Personality or Law. Now America, mind your Personality, for this P is followed by the Quickening of a seed here sown. Let your Personality be universal Law and your Q shall be the round heel of the woman upon the serpent's head.

Here the square temple is to be raised. Here man bursts through the Hell Gates of primitive fire to declare I AM. Man has but the law of a few days to learn. All physical extension is under the law of the Seven. In the Sabbath the Law must be worshiped. For this worship the Sabbath is made for man. Six days of physical expansion have been the preparation for the *rest* of the Sabbath when man worships the Law, casting off care. Here the end of the world and the beginning of the world's heaven. "All that is made in the world had a beginning and an end, and the end is manifest. Even so the times of the Highest hath plain beginnings, wonders and powerful works, and endings in offices and signs."

No breath of the word of natural law will be found in the understanding during the whole physical expanse. The Sabbath enthrones natural Law. The Sabbath is made for the understanding of the Seven law of the ascension.

No word of knowledge in the realm of reality is breathed until the tree of the midst is revealed to the woman by the law of the serpent. A mist rises from the sea before the woman awakens to conceive with the Law. A rod blossoms before man is wedded to the woman in whom is already conceived the whole body of life.

A mist that rises from the sea,
A God that breathes,
A red, red rose from Love's first morn,
And Mary came when Eve was born.

America is ready to penetrate the mists of a false dawn, ready to be the holy see, ready to prepare the body of the law, ready to keep the Sabbath day, ready *to understand the law Lamech and wed two.* America has arrived. Her days of physical expansion are ended. In the days of physical expansion man has worked in his sleep. In the last days *we dead awake* "in thy likeness." "This is the word that endureth forever. All they that keep it shall come to life, but such as leave it die." (Baruch iv.)

At the Seventh place in the law of ascension Manhood and Womanhood become negative to the ascension of law, obedient to the command of the Sabbath. "He gave them knowledge, and the law of life for an heritage. He made an everlasting covenant with them, and showed them his judgments. He gave them few days, and a short time, and power over the things therein. They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, and the interpretation of the cognitions thereof." This is quoted from the Apocrypha, where we have the Bud of the midst defined, sustained by and sustaining all that is B. C. and all that is A. D.

In the Old Testament we have the Messiah, in the New the law of Messias, in the Apocrypha the BudHA which *was* MessiAH promising the fruit Messias through the bud Ha. The tree of the midst we shall find to be the Buddha tree of Eden-

Patmos under which all Christians worship to gather leaves from either side, for the healing of nations.

In understanding of the law of the seventh man rests from his labors, having planted the eternal in normal soil to produce reality as its first fruit.

"And while the children of Israel were in the wilderness, they found a man *gathering sticks upon the Sabbath day.*

"And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

"And they put him in ward, because it was not declared what should be done to him.

"And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, *and he died; as the Lord commanded Moses.*"

CHAPTER XV

THE LAW LAMECH

II

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself."—*Exodus 19, 4.*

"Set bounds about the mount, and sanctify it."—*Exodus 19, 23.*

The Sabbath is Lamech the Seventh, place of redemption. This word Lamech is a golden mine. All Old and New Testament record is pressed into it. This stone of revelation nations dare not kill. A curse which is seventy and seven-fold rests upon one who kills Lamech. He who dares among the nations of the earth to *be* Lamech, supports the whole earth.

Kill this stone and you will kill the regeneration and its resurrection; Breathe upon it and lo! a stone of Abraham. Here all revelation may rest until with the hammer of Thor is declared the one which weds two. At this place the square is born. Ascension to this point has been a straight line of base. Here the square is added to that line and lifted up as the banner of the Christ. Your line of base has been but a triune mark of relation; here the holy triune. Here you carry the law AH to AZ, returning from Z to H to declare One which is I. We note here that Z falls in the 26th place of English revelation, and so under the law of the

Eighth (or H) place in the octave which measures the revelation. We note that nature has formed this Z of the figure 7 and its reversion. Here a stone is left to mark a place, "unto this day." Here the ascension forms that stone of law which we call a Swastika. Where Lamech is killed this stone formed of the law Z and its figure 7 is not left.

Lamech is the one whole law. The nation which has formed only the male-female eye has killed Lamech. This eye cannot see an I lifted up. It cannot use the dual-triune-square one carpenter's L. Its serpent one lies ever upon the ground. There is but one right angle of vision and that the carpenter's L. Every free mason builder uses this L, its *crescent* and its *star*. The nation which has killed Lamech will not use this L in its understanding. Failing to wed the two of the law to the One Law it cannot build the square born of two. A union of two in lust is its inheritance in all its dual relations. The one who has killed Lamech is bound in body and brain to the dual positive-negative union. The one who has killed Lamech records that fact in the blood. The degenerate man and nation define the curse of Lamech.

The New Testament (when we arrive at understanding of "a New Testament written in the blood which is the blood of regeneration), will carry this law Lamech on to an ascension, which is written within in the literal basic blood of humanity. Body and brain shall then be the two wives of

Lamech conceiving One whole,—One triune and squarely sane, gotten of the Law.

The ascension of the Lord God begins in Genesis. That Genesis is flesh and blood in the Acts of regeneration, Acts manifest in Peter and Paul. The Bible is a table of ascension in the flesh of man. It belongs to Life and the natural human blood of life. It is a table of calculation, weighing and measuring the law in a way marked for ascension. When Man and nation begin to desire the One law in body and brain and blood he will need understanding of the Seven-sensed Lamech, to wed flesh and blood to the law of ascension. When the nation brings regeneration down to manifestation in the flesh it needs the law Lamech, for here at this place revelation begins, and is finished in the Acts of the law of this place. If the blood of the nation is beyond healing it has failed to write its manhood and womanhood as the two wives of Lamech, negative to the One high over all.

At six in the one measure reaching to Nine, or from A to I, intelligence will set up watchmen to guard the limit. Again turning to the Ecclesiasticus of the Apocrypha we are taught: "For a man's mind is sometimes wont to tell him more than seven watchmen, that sit above in an high place." It is the eye with seven stones that perceives the stone with seven eyes.

Now this place seven and its law is clearly defined in the biblical record of nature. A biblical

record is a record of holy trinity, not a record of evolution, but also of involution declaring two manifesting the one body of the Law. The biblical record brings the dual record of the Scriptures into the triune body. The biblical record is ever a key to national scriptures.

The stone Seven weds two to and in the law. This stone will wed the dual H. It will not only wed H or the last note of the octave of common see, but will wed the one within this H, bringing forth I from H. The seven, wedding two to the law will rest the new ascension upon a normal generative triune square basis. This seven stone will be the stone Lamech, carrying one from A to H through H, following the whole law from A to Z. The word born in this place, under the law, will necessarily be the word ADAH and ZILLAH. If this word could be destroyed it would necessarily be restored by discovery, for interpretation.

Lamech will ever be the word of the law at seven. Lamech will be the stone with Seven eyes, declaring One manifest in One. Lamech is the new name of the Sabbath where two approach the square temple, declaring one four square lifting a central soul. The whole word of ascension is pushed into this word Lamech. Here your third principle is placed *before* your first to keep the fast *with* the fourth and Fifth one, arriving again at the third in H, to declare the whole one to be I.

A most distinguished Doctor of Divinity said, in the city of Boston, before a great gathering of

teachers and preachers: "Polygamy is first mentioned in the Bible when Lamech takes two wives Adah and Zillah." Why tarry, O World, at the pool of Bethesda, sick, blind, lame, with the curse of Lamech in the blood of understanding? Take up thy bed and walk. And the man was made whole, *and on the same day was the Sabbath.'*

Here at Lamech is given, if we are to know and follow the one way, understanding of that dimension which is formed *when* two are wedded to, and in the law, the dimension which is *the woman.* The woman is formed for the ascension, yet was ever formed: a dimension which is and yet is not, and ever shall be, a dimension which must be related to the body of the rising Law.

The people are reaching today for the royal purple with which law clothes the King. That in which the figure-head is wrapped shall wrap now the understanding of the people. Today the people claim their kingship to wear that purple which is born of the balance of the red and the blue to be the royal robe of the Law. The purple, not the original red, shall reign. The killing of the original Red Man is the problem of America reaching through to infinity. The reign of the Red Man is today at the finish.

"And the High Priest knew Mary that she was of the tribe of David; and he called her, *and the true purple fell to her lot to spin.* And from that day Zacharias the High Priest became dumb, and Samuel was placed in the room till Zacharias spoke

again. But Mary *took the true purple and did spin it.*" (New Testament Apocrypha.)

When our Revelation shall become our Genesis we need the Law Lamech manifest in the flesh. Lamech will be the last note of physical expansion. He covers the whole sky of ascension. As a sense law he will wed the flesh and the blood to the ascending one. As a sense guide he will be the sense of smell, the last developed in spiritual as well as physical childhood. Wedding the eternal two he will make the Law a sweet smelling savour in the dual nostrils of understanding. "For we are unto God a sweet smelling savour of Christ, in them that are saved and in them that perish: To the one we are the savour of death unto death: and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but in all sincerity, but of God, in the sight of God speak we in Christ."

The Law Lamech cannot be given to a nation which has killed Lamech. Those who have slain Lamech are found, in the record of John, at the pool which is Bethesda, sick, lame, blind, diseased in blood, *waiting* "for some one to put me in." To these today comes the question of the regenerative One, "Wilt thou be made whole?"

He who kills Cain is avenged by nature seventy-fold. He who kills Lamech shall be avenged seventy-and seven-fold; he has killed his own regerenation. He has killed the law of his ascension. We

find the Logos of this word Lamech to be Six. Here is the physical expansion of creation; here the law of the Seventh. Lamech has wedded the whole physical *even* generative expansion to the regeneration. *Here* Gabriel is sent from God in the sixth month, unto a city of Galilee," named, by the eternal law, Nazareth." *Here* Gabriel salutes the woman, "Hail, Mary! blessed *art thou among women.* And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. . . *How shall this be, seeing I know not a man?*"

"The Holy Ghost shall come unto thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of God."

In understanding of the law Lamech the womb, the sacred square womb of the regeneration is formed, to declare, "My soul doth magnify the Lord."

The first creative day is an age of fire which ignores the day following which brings water to battle with fire that the solid rock of life may appear upon which Law builds. Youth is ever a fire age. Over against the fires of youth life

writes for itself tears of repentance, that it may be fulfilled.

The problem of creation is not the problem of the dominance of either fire or water. The problem of creation is the problem of the balance of heat and moisture. The birth of man falls not until the Lord God breathes into his nostrils, subduing the fires of primitive man. The world we know is young. The nation we know is young. Man has not yet sinned. Today we are babes in Christ without sin returned to the Father's house. Of the fires of youth and the tears of repentance we are born Man, the Son of God. "In the likeness of God made he him; male and female created he them, and called their name Adam, in the day when they were created" in the first verse of the Fifth Chapter of the Genesis of Revelation.

And here we take the city which is first and last. And AI taken the sun goes no more down. The square is won.

"Wherefore when he cometh into the world, he saith sacrifice and offering thou wouldst not, but *a body hast thou prepared for me*: In burnt offering and sacrifice, for sin thou hast no pleasure."

The preparation of the body of the law is the only responsibility assumed by man.

"And they shall bring the glory and honor of the nations into it."

"And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

"And Adah bare Jabal; he was the father of such as dwell in tents, and of such as have cattle.

"And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

(O Harp of a thousand strings.)

"And Lamech lived after he begat Noah.

"And Noah begat Shem, Ham and Japhet. *And God shall enlarge Japhet.*"

BOOK III

THE HOUSE PETER

"When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

"And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?"

CHAPTER I

THE APOSTOLIC SUCCESSION FROM 01 TO 10

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."

The biblical natural word gives a writing of nature's two epistles as the first and the second Epistle of Peter. The First is written by Peter, the Second by Simon Peter. The First is written to strangers, the Second to those who have attained unto knowledge. The First Epistle of Peter in all nature will be generative, covering the successions of evolution from one to seven. The Second Epistle will be related to the square regeneration defined by the law Lamech. With these facts in mind the law Peter becomes the rock of understanding. The original Pope of nature is the generative law which, at the place seven, weds two unto the Law, beheading the generative Peter for the Second Epistle of Peter written by Simon Peter that Simon-bar-jona may be seen

In the area from Seven to Nine lies the fisherman's ring which is squared by the law Lamech To lose this ring is to be imprisoned in the generative, or physical expansion, divorced from "the Sabbath day's journey" from seven to nine where lies the temporal possession of the triune spiritual law Simon-bar-jona.

The fisherman's ring is the Galilean circle. He who has lost this ring cannot square the circle to inherit the increase of stature and wisdom which is given at Twelve. Apostolic Succession, to be a descent from one high, must begin at the one square Twelve handed down from the holy city which is "the mother of us all." Apostolic succession is a nature fact of regeneration. This succession under the eye of the whole law will not be evolution alone, but involution writing in itself the natural letter of first epistle and of second to be one and a second marvel instantly to the eye of the holy see.

The whole biblical record is a Pentecostal record gathering all ascent and descent into one place which is the place of high mass where all voices know the voice of the one square law. This Pentecostal place is the place Seven, which is the place of the law Lamech, who weds two. The first Peter will write nothing before the one which is the self. The eye of the first Peter is "me." This Peter will deny before the cock crow thrice. This Peter will lose the fisherman's ring. He will affirm the square and deny it. He will cut off the ear of an high priest. He will deny natural law and *try* himself to walk upon the creative waters. He will ever create the self-center, but he may become Simon Peter and, wedding two in one body to Law, see the Christ to become Simon-bar-jona. Peter is the physical law. All physical law is reflection from above of the one whole body of the regenerative one handed down. Peter the physical law is

said by ancient legend to be head downward in death. Peter is then to be seen as reflection of reality.

The New Testament of Nature is a testament of the Acts of the regeneration in Peter and Paul. Peter is defined only by Paul. Peter includes Paul as brain includes body. The vital relation of the Acts is the relation of Peter to Paul. The house Peter is the House Beautiful not to be seen without Paul, for Paul writes Peter the first in fourth dimension, or John. Paul will hold Peter to the victory of Golgotha manifest in the body. Paul is the illumined brain of the body Peter. Paul has a course to run and a fight to win. While the awakening brain is Paul it has partial understanding and is not the Christ Head. Paul stays close to the law for a schoolmaster and friend. Paul, the first fruits of illumination, will "be crooked and ugly," for Paul has not attained unto the resurrection, though striving for this ascension of the body. "If by any means I might attain unto the resurrection of the dead, not as though I had attained."

Paul will hold us to a study of letters, teaching us not to be ashamed of the gospel. Paul is ever seeking to manifest the resurrection of life within his own body, preaching only the mystery of "the third heaven" and the ascension of the fifth principle of the square. He holds the understanding in place "until John," the fourth dimension, is established as the first. "After that faith is come

we are no longer under a schoolmaster." Paul's existence depends upon that which is received by him from the body of the church which is to him the CH-you are-CH first and last which he hopes to present unto God in Christ "without spot or wrinkle." Paul is seeking to light the Christ tree, the tree man. He is ever the illumination manifest in the eye. This biblical record belongs, not to Peter but to John, who tarries "till I come." John alone through Paul lifts up the Fifth which is the Christ principle of nature, breaking the seven seals, recording the descent of a square city clothed with the glory of the woman. The key to this biblical record is given to none. Who claims to hold the key is the lie of life. This is the House of God and "my glory will I not give to another." Jesus the Light is the Son of Nun. Man enters the House of God to receive the Light which is the light of the House. *And whosoever will may come.* "And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court: and behold the glory of the Lord filled the house. . . . And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel no longer defile, neither they nor their kings, by their whoredom, nor by the carcases of their kings in their high places. . .

"And it shall be that upon the eighth day, and so forward, the priests shall make your burnt offering upon the altar, and your peace offering; and I will accept you, saith the Lord God."

We study Paul for the law of illumination which belongeth to the church which is the body of humanity. He insists upon the A B C of the law "until John." Only by a study of the law can we hope to understand that devil of nature, the magnetic fires of creation. Paul, the illumination of the brain by the resurrection of life energy to the brain, is much hindered by this devil and his Satan. "Wherefore we would have come unto you once and again, but Satan hindered." Paul is the reality of resurrection. He is giving birth to Thought. We need knowledge of Paul today. Thought is the Son of Man. The enemy of thought is the enemy of the resurrection. The magnetic law will enthrone its magnetic action in the brain and name that activity Thought. The brain of the race, at the advent of the ether law, is to *send out the man* from that brain to, in a virgin dimension, give birth to Thought. Thought is defined not by mystery and affirmation—always under the to-and-fro Satanic motion—but by revelation of the creation and the creative law. It is the business of an intelligent people to know the difference between magnetic action calling itself Thought and Thought the Son of Man only begotten of the One Law, begetting the One Law.

Mind will enthrone the affirmations of the magnetic law as Thought. Thought is the healer of Life and the New Testament written in Paul-Peter uncovers the process of the resurrection of life from Golgotha to Golgotha.

Let us then hear the word defining Paul as a virgin dimension of illumination fearing the fall, begging to be fed by the church, that he may feed the church. The body is named the Church, not by Paul but by nature. There is reason for this name. Ecclesiasticism having appropriated the name must fall under the law of its reality. It is solely related to the duality which must be *joined, in* the law. Paul writes about the triune duality manifest in the brain, the seat of illumination. Paul is not achievement but process. All understanding of the New Testament written in the blood of humanity lies in understanding of this virgin Paul, the growing principle of ascension, here not negative, but the son. Paul passes through shipwreck to lead through shipwreck, and to escape by the law. Natural law alone can distinguish the persecutions of Saul from the illumination of Paul. Timothy is still a more positive expression of the virgin and Timothy is set at liberty in the last letter to the Hebrews from Italy. Paul plants, and Law giveth *its* increase; and he waits for his positive expression (his son Timothy) to come with him unto the Hebrew forces of life and Law. And Timothy? Timothy is the son of Paul, and it is he alone who may write and read

the letter to the Hebrews. Not until this letter is written to the Hebrew forces of life is Timothy "set at liberty," arriving at the one epistle of St. James, bringing "greeting" to the Twelve, defining the dual Peter sainted or souled, reaching to the three letters of John, the second of which is to the "elect lady" of the eternal Law, reaching from the square, through Jude, its Fifth principle, to the song of the Nine upon Mount Sion, having cast the whole Net of Revelation from John the imprisoned one to John of revelation unto the seven churches of the triune Law. "And Enoch also, the Seventh from Adam, prophesied of these, saying, Behold the Lord cometh with Ten Thousand of his saints." . . . "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

Paul writes his first letter to the Roman and the last to the Hebrew elements of nature. These fourteen letters are all written by Paul. The second seventh and eighth are dual rising from the Acts, or workings, of the regeneration in Peter and Paul. These letters written by Paul are seen to be all written by the Law in Paul. In the last of the Acts Paul in his course has arrived at "The three taverns," seen the fifth principle of the square, "thanked God and took courage," lived in his own hired house for two years, preached the One kingdom of life, no man forbidding him, and is prepared to speak to the Romans, "For I long to see you, that I may impart unto you some spir-

itual gift, to the end that ye may be established," declaring himself before them "debtor *both to the Greeks, and to the Barbarians; both to the wise and to the unwise.*"

Paul is striving with Peter to manifest the Law. Paul insists upon the divine brain center and Peter returns naturally to the ways of the Gentile. Peter is held in place only by Paul, and in spite of Paul follows *afar off*. Shipwrecks and imprisonment, with feet in stocks, lie in Paul's pathway, yet his see is ever the illumined see, the open circle. Paul will not close the circle, his way is universal. The seed O is to him the open C. Through this C a Cup of life runneth over, as he walks through the valley of the shadow of death giving birth to the Son of man, only begotten of the virgin.

Paul will have us know that he—though a servant of the law—is most unlovely in first appearance. This is a large fact about Paul,—a fact to be remembered today in all that has been cast upon the shores of understanding in the mists of a new morning. We are yet in the false dawn of illumination. Our words are not yet realities but shadows of coming events. Paul will have us know when Timothy has arrived to set us free with his own liberty, defining the short way from Sinai to Sion, through James, and Peter dual, and John triune, to Jude the square, rising at once to that revelation which is by a crystal sea.

The Times has brought its light. The light is seeking voice. All voices are today the physical

voices of illumination. Today the Scriptures are being read in a synagogue which is pillared by the people. These voices are the voices of Paul from out the imperfect, unformed, unresurrected body of Paul. "Crooked, low stature"—not rising to the ascended triune revelation but held as the world is held by a dominant mode of motion from the expression of the resurrection in the flesh: "Crooked thighs,"—not standing dual and square under a five-pointed star—"Handsome legs, hollow eyed, had a crooked nose; full of grace, for sometimes he appeared as a man, sometimes he had the countenance of an angel." And this is Paul, for whom we watch in that morning of illumination which is the morning of interpretation. It is our business to know this *crooked* Paul that we may know the ascended Christ, which is formed in you, by the preaching of Paul—who is "a long time preaching" because we are ever that young man who falls from the "third story" *fast asleep.*

In all Paul's course we are dealing at once and at last with the Acts which hang the Law of the cross "upon a tree." The letters of Paul are not mystical but natural. All outflow from the law seeking to control Peter through Paul. Paul brings the law to manifestation in the tree of life which is man, planting the Christ-Mass of creative life in the brain. Paul is the law of sanity. The Christ-Mass must ever be related to a tree. Man, to the ancients who preserved for us the law manifest in the flesh, *was* the Tree of Life. To the

solar plexus he measured root forces of a tree of which the spinal column was the trunk in which lay a silver cord of life leading to a golden bowl. In the brain fell the branches of this tree, and in the branches lay normal fruit. Life forces were said to rise in this tree to the branches which bear fruit, obeying a cross of dual energy at the earth's surface, after the manner of all trees. And, if there was no such rise, man, under the law of the tree, was doomed to death, for there could be no spring and no renewal of youth, and no fruit in upper branches; death and winter reigned, and man died, for there was no resurrection of the "sap" which flows in the river of water of life to feed the upper branches of the Law, lying in the "upper chamber" of Man's being. Once when a blind man of ancient writ was made to see, and was asked by a Master of Life what he saw, he replied, "I see men as trees walking"; and this record has been handed down in the way of life to a new century of new thought, a healing century bringing a Christmas Tree, which men may see walking—

"O power divine lend thou thyself to me
So that the shadow of the blessed realm
Stamped in my brain I can make manifest,
Thou'lt see me come unto thy darling Tree
And crown myself thereafter with those leaves
Of which the theme and Thou shall make worthy."

And this is the translation of our own tongue,

by our own poet Longfellow about a Divine Comedy written by Paul from Italy, in Timothy, a letter to the Hebrew forces of the Tree of Life about a square city which is above within the circle of earth and heaven. The cry of life today is for the preservation of the Trees of Life, trees palm-leaved, sacred to an entry into Jerusalem. . . .

Men and nations today call themselves in all relation Christian. Law, illumining the brain, calls them Christians *at a place.* At this place Paul in all ages is persecuted and his word unheeded, yet here it is that Paul is called to apostleship—having drunk of the spring of Daphne, which lies at Antioch. *Here* all men and all nations become Christians. To become Christian is to become a follower of *the way* of the Law, a way which bringeth Peace as the fruit of the tree of life. Men and nations enter the Way at Antioch and at Antioch Paul has an understanding with Peter, withstanding him here "to the face, because he was to be blamed." Peter is the first dominant of the dual union. We have stated that Peter is the body, which we rob to feed the brain. This is a very limited, but true, definition, in a discussion about the duality brain and body. Peter is the dominant foundation force of every generative duality. He exists from Genesis to Revelation to yield up his life to the Law. He is the force written for ascension. He is the generative *part* of the regenerative law. He is the male. He is also Second Peter and as Simon-bar-jona he is the rock,

the triune, physical—spiritual consciousness which recognizes one opposite as yielding the solid foundation for the triune body of creation. From him must come the confession, "Thou art the Christ." Not until Peter recognizes the Law and does the law is life founded upon its triune rock. It is to Peter the physical, elemental one, that the Christ Law comes for recognition, and here before Peter the Christ opposite now waits for recognition and definition.

All holy see begins here. "Whom say ye that I am?" Upon this answer all evolutionary succession rests. Shall the rock appear in the understanding of a race? Shall the physical law be placed in the line of ascension arriving at John the fourth dimension. Succession cannot rise beyond John. In John *It is finished.* John the fourth becomes the first foundation *till I come.* Succession reaches only from A to I, and in the fourth, which is the square, I is born. All that which has been personal becomes this day universal. "And lo, I come quickly," and my reward is with me. The personal is not to be beheaded by a standing army. We have entered the day of realities. That which is not universal is not true. Ecclesiasticism is dead. "And whosoever liveth and believeth in me shall never die. Believest thou this?" Here humanity becomes negative unto the Lord of life. "She sayeth unto him, Yea, Lord, I believe that thou art the Christ, the Son of the God which *should* come into the world. And when she

had so said, she went her way, and called Mary her sister secretly saying, The Master is come, and calleth for thee. And as soon as she heard that she arose and quickly, and came unto him."

If we will remember the legend—and the legend is the law pressed into diamond shape—that Peter is crucified head downward in his death, we shall see facts about the feet of Peter to lie in the place which belongs to the head. Remembering this physical inversion, in kissing his feet we will arrive at some inner revelations of understanding in the head. Remembering to place Peter by the sea we note the inverted reflection and in kissing the "great toe" will search for five points of understanding in the head and embrace One. Now to embrace the square we kiss its Fifth principle, and this kiss is the basis of all understanding about Peter's denial and Judas betrayal with a kiss. Now whether this toe which is kissed is the first or the Fifth is a vital point, for we are seeking the kingdom of heaven "within you" and want to place first the E, or Fifth principle of the square. In entering the door which leads to Paradise it is vital that the E, or woman principle, go before the first, or Adam principle, or the door will not open; so, life and natural law set Peter to guard this doorway, for he alone knows whether you have kissed the great E, or Fifth Principle of ascension which lies in the physical understanding, or are seeking to enter "some other way."

Now this Peter of all knowledge who bars the

way into Paradise for the world is neither Peter nor Simon Peter, but one Simon-bar-jona, he who has recognized the triune body of manifestation in the flesh as the Christ the Son of the living God, and therefore knows the way in the sea to Nine, via H, a way of holy see. Simon-bar-*jona* has learned this way, having escaped from the belly—or the great self-center of the magnetic law—of the fish which has swallowed the world today. Nations and men escaping this fish also become Simon-bar-jona keeping the way of Paradise wherein reigns Beatrice the Son of God. "Yet a little while and ye shall see me."

All nations and all men are commanded to go to Nine, via H. For there is no entrance to the I, or Nine of law, save through the law of the natural H. Now the Logos of that word via is E. 'Tis the E way which leads to *Nineve h,* a word which in Apocryphal reading becomes Nineve. Physical Peter will refuse to go this way in all ecclesiastical and political activities. He is then compelled and in *this* way becomes Simon-bar-jona, forever more recognizing the Lord and his Christ in the flesh of life. The eternal tendency of the primitive magnetic law is to build its own great central self into the creative waters of life. While commanded to seek the Nine the people rush into the great central belly of the magnetic law. And there shall no sign be given a wicked and adulterous nation save the sign Jonas "Why is it that ye cannot discern the signs of the Times?"

Revelation is pressed into the word. The word is yet only a witness to become a record above. Man's problem of knowing is to push the word from witness to record. Revelation is under the law lying in the midst of witness and record.

Peter is ever related to the creative waters beneath and the waters above. He lies in the Old Testament which cuts off the original one. As Moses he is drawn up out of the water by a daughter of the house of Pharoah. He is universal law, not personality, yet ever is personality manifesting the law. Peter must be related in all translation to the See for his sign is the sign pisces and the two fishes which establish creative proportion for the Twelfth house. Peter must hold the fisherman's ring for the law of earth and heaven. His relation to Jonah and Jonas must be revealed by that holy see which compasses earth and heaven in One Law, to be revealed by neither Church nor priest, but by the relativities of life at Golgotha. Now the way to Golgotha is a "Via Dolorosa" of Fourteen stations under the dual Seven law. Recognizing these stations the return from Golgotha is a way of everlasting life and peace. The world has lost the fisherman's ring; having lost this Galilean circle it has imprisoned itself within the generative plane, refusing the "Sabbath Day's Journey " from Seven to Nine, under the law Lamech. The See must hold fast the ring of Peter which through a central principle lifts Peter unto the triune body of life opposite the Christ,

as Simon-bar-jona. This ring is squared by its E principle. The relation of this ring to that English king who sits forever at a round table set for 26 Knights, each having sworn allegience to the woman, is a vital relation of The Lord's Table where Twelve disciples sit, and where one betrays.

Sainted Peter holds the keys and stands at the door of Paradise; he is not Paradise. Peter holds the keys of revelation; he is not revelation. In that Fourth dimension which is the Patmos of life where the Seven seal is broken Peter has yielded up the dual keys to "One like unto the son of Man. . he that liveth and was dead; and behold, I am alive forever more, Amen, and have the keys of hell and of death."

Not one jot of the law can fail. Peter's redemption lies in Paul. In the Hall of Justice Peter is seen sitting with the servants denying the body of the Law. In this Hall the Statemen of life sit, to know and define Peter unto himself. Life is not redeemed by religion but by the Logos of religion, the Nine, existing for interpretation.

Peter, the external generative part, will add and add and add to his own being. His sign will be the sign of multiplication. At a limit he dreams in all the earth of temporal possession of the whole earth and its heaven, but here Paul must appear to save Peter the death of over-expension. Only Paul, in any age, upon any plane of thought or action, can stay Peter, holding him to that service of the Law which is square. Peter will dream

of universal power, and will cut off one ear of the priests of the law. The square law of trinity will not be defined by him. Peter will cut off an ear of the people, and naturally deny thrice before the cock crow that twice for which the life of regeneration waits. To know Peter and his natural instict of denial and his eternal obligation to *feed my sheep*, is to know the way of life and to hold the key of Paradise.

While Peter feeds he will deny. While he denies he will declare the word of revelation. He is all revelation by contradiction. His head is downward while it is up. He is nothing and everything. He is negation and manifestation. He is a universal physical force to be met upon every plane. At the limit of physical expansion he is the force which will defeat or the force which will enthrone the square regeneration. He is first masculine and positive. He is physical law and force for transmutation and death in the Law. He will plunge the world into darkness: he will light the hand of liberty. Peter is a Roman fire, original, masculine energy and physical force. He is at work today building protections of physical force from out his own body denying the body of the One Law. He is defined by Paul only; he cannot define himself. For Paul, he who was Saul, the world again waits. And Saul today is on his way to Damascus unto the house of anointing. "And there was a certain disciple at Damascus named Ananias; . . and the Lord said unto him,

Arise, and go into the street which is called Straight, and enquire in the house of Judas for one Saul of Tarsus: for behold he prayeth. . he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; . . .And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes *as it had been scales.*"

Now in the dispute between Peter and Paul, Peter will ever yield to Paul, *saith the law.* Paul is stronger than Peter. Peter is force: Paul is the light of intelligence. Peter is nevertheless the first dominant Pope of physical nature. The law "taketh away the first to establish the second." Peter naturally sits with the servants to deny. Man has physical and spiritual senses. Peter sits by a fire of physical sense. Peter and Paul are "two distincts division none," as body and brain are two distincts division none.

Peter sits with the servants in Matthew, Mark, Luke and John, naturally denying the One Law, by virtue of an inherant mode of motion. In the Acts he is redeemed by Paul. He is always upon every plane of activity to be controlled. He is the primitive child of the primitive natural law. He will reach his imaginary authority beyond its limit. Where the original Peter is dominant the Law will be unrevealed and the ages dark. Peter will ob-

scure the woman and deny the Triune One. He will sit with the servants in the hall of justice and deny that he knows the Law In every presence of the divine One he sits "warming himself," ever warming *himself* at the magnetic fires of life, ignoring, denying, the heatless universal fire of the regeneration. He is generative and positive only, upon every plane; in all his manifestations he will claim to be the whole physical foundation. In denying the One Law he will claim to be Peter and Simon-bar-jona as well as Peter. He will believe himself to be the Man, The Woman, and the Law, the triune whole representative of creation, and the only basic form of government and revelation. His dominant idea will be generation. A birth from the side of Peter is the hope of the world and the one hope of life in its struggle for that victory of Law which is victory over death. When Peter has become Simon-bar-jona he has yielded up his personal body to recognize the One Law as King in his own territory and the territory of all.

His following of the Law is afar off. "And Peter followed him afar off, even into the palace of the high priest: and sat with the servants and warmed himself." "I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me."

When the Acts of the regeneration actually arrive at the Ninth chapter of the life of Law, we note that Peter—the physical law—is the hand of resurrection unto the woman. "Now there was at

Joppa, a certain disciple named Tabitha *which by interpretation is called Dorcas.* . . It came to pass in those days, that she was sick, and died: whom, when they had washed, they laid *her* in an upper chamber. And for as much as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come unto them. Then Peter arose and went with them. When he was come they brought him into *the upper chamber.* . . . . . Peter put them all forth, and kneeled downed, and prayed; and turning *him* to the body said, Tabitha arise. And she opened her eyes: and when she saw Peter, she sat up. *And he gave her his hand, and lifted her up,*. . .and presented her *alive.*"

This whole *ninth* chapter of the Acts of the regeneration *is* a Ninth chapter, defining the Nine in positive unmistakable terms of revelation. It is a healing chapter, about the awakening of the woman from the dead in and by the Ninth hour. The woman is placed by the law in the house of John. Not Peter alone establishes the awakening: John *with* Peter defines the Nine. The whole law of the woman rests in our understanding upon the Logos of the words Peter and John. The woman is today to be healed. She is healed by the physical Law. Her enfranchisement from the death into which she has been thrust is not to be of men, but of revelation of natural law. We carry our problem first to the upper chamber where the

bread of life is broken by the law for the disciples who "propose right according to right." The woman will lift up *herself*, by the hand of Peter, and by no other hand. Thus only is Peter lifted up.

"Now Peter and John went up together into the temple beautiful at the hour of prayer, be*ing* the the ninth *hour*." Here the Ninth hour is defined as Peter *and* John. Now Thought has preserved for us here the form of sound words. At this hour of holy see the crucifixion is ended and the law is enthroned by two. Intelligence waits for the world to enter the temple which is called beautiful to accomplish the Nine, not with Peter alone but with Peter *and* John. "And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked alms. And Peter, fastening his eyes upon him *with* John, said, Look on *us*. . . . . In the name of the Lord Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking and leaping praising God." "And as the lame man which was healed *held Peter and John*, all the people ran together unto them *in the porch that is called Solomon's*." "Tell me, ye that desire to be under the law, do ye not hear the law?"

Without the dual keys which Law puts first in the hand of physical Peter we have no approach to the throne of God which lieth ever in Revelation in the midst of the river of water of life. Peter will write two letters only. It is the business of intelligence to know the Pope Peter and his epistles for these will be ever and eternally "bull" letters under the law of the bull's eye. Now the bull's eye is the Fifth principle of the squared circle. Who sees this eye may declare I AM. Every word appropriated by ecclesiastical Peter as his own belongs to the Triune body of universal law. In every train of thought remember that the Law has a passenger aboard which humanity has left behind. Every Bull issued by the Pope of nature will be an Irish Bull, born of the law of equal opposites. In reading the Word intelligence will see the equal opposite statement and lift up one which is I. Every word issuing from the whole nature law may be greeted with Nine Cheers. In this C there must be Seven to Hail Mary; one risen from the See. *And in that day seven shall claim One.* The Law of creation has evolved the English language for its own glory, to be its own interpreter. It's a *merry word,* turning sighing into song.

As a first masculine dimension of revelation the biblical record is a word of tragedy. As a Fourth all tears are wiped away. Its one song is the song of an hundred and forty and four thousand; its one sign is the sign of the cross born in a center

between opposites forming the square and its circle. Its one star is a five pointed star. Its one wisdom is the wisdom of three seeking One. Its one union is a union of Heaven and earth in an Eleven hour. Its one river is a circle flowing upon this side and upon that. Its one fruit is triune fruit gathering the midst from either side for the healing of the nations. Its one day is *nor day nor night* but the witching time of the even. Its one night is a Twelfth Night" where the man and the woman are so *neither* that we have simply *What You Will.* . Its one eye—and the only one by which it is ever to be read—is the hundred eyes of Argus, who uses two at once with the strength of 10 in Two—and still has *forty* left for the One Law in each eye, by which to search that which *therein* is remembering, always remembering, to take the mythical regenerative "forty winks"—with the Nine points of the Law in each *wink*—to arrive, in the beginning, in the midst of a circle of 360 degrees, a full fledged Knight of a Round Table and, having kept the vow of allegience to the woman, a member of King Arthur's Court. "*Why then, methinks 'tis time to smile again, O World.*"

CHAPTER II

THE KEY OF DAVID

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth: and shutteth, and no man openeth."
—Revelation 3, 7.

"Whom say ye that I am? And Simon Peter answered and said unto him, Thou art the Christ, the Son of the living God. Blessed art thou Sinmon-bar-jona: for flesh and blood hath not revealed it unto thee, but my Father in heaven. And I say also unto thee, that thou art Peter, and upon this rock will I build my church. . . . He turned and said unto Peter, Get thee behind me Satan: for thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men."

Peter is the first dimension. Simon-bar-jona is the third in the midst of two standing opposite the Christ with the reflection of the triune body upon him. "And I say also unto thee, that thou art Peter." . . . .

"And He shall give his angels charge lest thou dash thy foot against a stone." Without the angels of the fourth dimension guarding the understanding the word is hopelessly confused by the external part which is a witness on earth and not a record of heaven until the *heave offering* which externalizes the Nine of the square is made.

The Fourth dimension is dependent upon the third for its form. Peter is the first physical dim-

ension which betrays. The fourth becomes the first and "I say also unto thee, that thou art Peter."

The fourth dimension *as the first* is therefore subject to the temptation. Neither Matthew nor John will record the ascension. "Lord, which is he that betrayed thee?" As the first may fail to lift up the third, the fourth may fail to lift up the Fifth.

The problem of John the fourth is the problem of sustaining the square. The problem of Matthew the first dimension is ever the problem of *seeing* the resurrection of the law.

Peter *and* Paul begin the problem of sustaining the body of the Law upon the earth. Peter has the keys, which he keeps by yielding up. The duality is the rock upon which the triune body is builded to sustain the square, which is One. As one it is Peter under the law of denial. This Peter becomes Satan *unless* he adds to the dual key the one key of the house of David, the Nine, or the whole pryamid of Law. Ecclesiasticism has covered the revelation of this biblical rock with personality. A scientific age will bind personality on earth and set free the Law to rise again. "And as they came down from the mountain he charged them, Tell the vision to no man until the Son of *man be risen again from the dead.*"

The Law alone giveth understanding. Peter does not want understanding and without understanding faith is unwhole. In Matthew, only in

Matthew will Peter seek to walk the creative waters by faith alone. A mōde of motion of a natural law has given Peter the will to, through all the Christian ages, fight the understanding which is born of scientific discovery. Peter asks no washing of the feet. "*Peter* saith unto him, Thou shalt never wash my feet. *If I wash thee not, thou hast no part with me. Simon* Peter saith unto him, Lord not my feet alone, but also my hands and my head."

The biblical record is a word of square-opposite-literal truth. Peter is a stranger to nature. Simon Peter writes, "Unto you through knowledge of God, and of Jesus our God."

Is the Roman Church Peter? Every Matthew or fire dimension of life is Peter, seeing the resurrection but not the physical ascension, bound to one side of the ship, casting not the net upon the right side "till John." Government also is Peter, the bodies of men and the bodies of women are the bodies Peter. "And whom say ye that I am? And Simon Peter answered." For the answer of Simon Peter the world waits that it may hear, "*Blessed art thou* Simon-bar-jona."

Peter, the first "elder" physical dimension, will cross the keys of physical life so, forming X. (This X falls in 24 place in the English alphabet.) Simon-bar-jona will cross the dual sticks of nature forming the bridge H, entering the House of David—he who centers—where one is forever upon the throne of Law. The Peter keys

must lie within the key of David. The One key is related to the dual keys of Peter, yet is not the keys of Peter. The crown of that word-key is K. The English law of fourth dimension writes this K in the even place (II) formed of two equal ones. This place will declare its dual relation to be Eleven. The Third principle and the Fifth are here united as the EL of the scale of English law.

The Eleven will declare the law of the EVEN: its sign is II. In the Eleventh place we find salvation and light. Here, out of these two sticks of life, we build our H, passing to HEAVEN, or we cross the Styx thus, X, passing to death—by way of a C. When we "marry" our words to law we remain ever upon earth to ascend to heaven.

We are given understanding of the law of Peter's cross by the Logos of the word. Within the word Peter, as the dominant one, lies the figure One. The sign of this figure is I. To see this figure as Nine is to be forever with the Lord. In kissing St. Peter's feet we remember that in death and life he is head downward and thus we see the equality of feet and head in his figure I. Peter is logically given the triune crown. *This one is the first one* lifted up to the gate of Paradise where 10 is the first number. This Nine is the key David, which openeth that which can ne'er be shut. [In this work we beg the reader to remember with kindly criticism that we are writing that which cannot be written, for the word is round and

square in heaven and a perfectly flat image upon earth. It is a witness of an heavenly record which dwells with the Law *within.* The writing of the Law has been given only to the artist, the nature mystic. To write the law in English, or in the word of understanding, we believe, has been held as treason. Today we go in unto the king, though not according to the law, believing in the Reformation and its Fourth and last day, believing in the right of the people to enter "the utter court" of the wheel of life with the angel who holds a measuring rod for earth as well as heaven in the waters beneath the earth. "And, brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before."

We bring you only an honest attempt, not an achievement,—the blossoming, not the fruit, of the Law. We have but seated ourselves in the lowest room of understanding, holding the mind to the physical relativity from the ground, to arise with the Third, and observe the resurrection of the Eighth day with gladness. "And when thou art bidden *go* and sit down in the lowest room; and when he that bade thee cometh, he may say unto thee, Friend, go up higher."]

To the even we come for light. The study of that word EVEN is life giving. Its derivation is from heaven and its stars. This word, being the *even tide,* is also the break of day. It is the last

and first Heave Offering to be made. It is the nature EVE. In it is the cock crow. It is formed of the Fifth principles of the English alphabet. It is the E of the fifth place, the E of the 14th place, the V of the 22nd and 23d places. It writes the Fifth principle three times within itself, and holds the fast of the 4th. Its V is a construction of the double V of life. It is the Fifth principled word. It is the soul of Heaven and, adding to itself the HA law, it is HEAVEN. This word is closely related to Peter and the cock crow, *thrice denied.* In denial of *this* word lieth the denial of Peter. This is more clearly seen when we note the *cock* is itself the E principle; its Logos is Five. (The Logos exists ever for the Heave Offering of the word.)

All this belongs to understanding of the law Peter who automatically will deny at *this* cock crew.

English law has here written the English word of straight-square-round-relativity. English is traced to its nativity in the Law and this "nativity is enough." The English language is the whole square, recording the Word in earth as *witness* and in heaven as *record.* The St. James word is The Word. The English language cannot be taken from the Court of St. James. The English language is the whole Net of the Law. It lands the hundred and fifty and three, and keeps the Court preserving the Nine. The English language of nature enthrones the E principle of the H law,

first and last, as the third principle of the midst: it is the language of Fourth dimension which lifts up the E principle over all the world; a principle which gives birth to one from its midst to be one which is I, and this nine has here risen *from* the first one (I), which is A. America reaches from A to A in nature to take the city AI of her nativity. And God made the place for the people, and they shall partake of the glory of the place. America covers the whole area of ascension from A below to the first one above, which in an order of ascension must be one which is one (I). AmericA is the ark of the law builded upon the dual mountains of ARARAT. She possesses the Law. Shall Law now possess her, for its ascension?

Within every Ark of the law will be found the one Covenant. And there was *nothing* in the Ark save the two tables of stone. In the Revelation which must fall ever at 11.19 "the temple of God is opened, *in heaven* and there was seen in his temple the ark of his testament; and there was lightning, and voices, and thunderings and earthquake, and great *hail*," and at Twelve "there appeared a great wonder in the heavens."

The English language is the Fourth dimension of every one over and in all, but the last conquered under the law of the Fourth, as the air is the first yet the last conquered one of the elements. The Fourth is ever the last part. So Dante says of Beatrice, "In the Fourth and last part of her life."

On entering this Fourth dimension the one message of life is, "*And I say also unto thee thou art Peter,*" subject to the wiles of Satan. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee. . . . When thou wast young, thou girdest thyself, and walkest whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not."

The English language is the interpreter of Law; it is not the personal Egyptian tongue. It is a witness in earth of a record in heaven to bring the earth and the heaven squarely together as an ascent and a descent. It is the AlleluiA of revelation. It is the healing word. "For it was neither Herb, nor mollofying plaster, that restored them to health; but thy word, O Lord, which healeth all things."

Now the city AI to be taken by the word reaches from one below to one above, which one is Nine or I. This city covers an whole octave reaching from A to I, the I lying in H. Now that last one shall not be the first A, but the second one which is I. This law of construction must be mastered in America, by AmericA. If our second A arrives at its place of victory (in H) to become ME, the R and the I and the C of the midst of the word must fall. Now every city AI will have Five Kings to be hung UP. This city lieth in every word of

life; in every man and woman, in every nation, in every state and every city and town of the state. This city AI is not to be taken by Moses or his law anywhere in the universe, but by "Joshua the son of Nun. "And still there remaineth yet very much land to be possessed."

The time has arrived in the history of expansion in this United AmericA when this city shall be taken, and the last A redeem the first, as it is written by the prophet in the word. And the way ye know. He who climbeth by any other way is the same as the thief and the robber of the night which knows no law.

The first A of the national body is crying mightily for the regeneration of the national body, and preparing with battleships for its regeneration. In spite of infidelity and ignorance the soul of an ethered Peace arises; the sun stands still upon Gibeon; and AI is taken by the son of Nun. Now this I must be the great stick of remembrance—for interpretation of the square. This I is not the first A, or "me."

There is a place in the law of life where the original dominant one is brought into captivity, for the glory of ascension of Life. There is *a place* where a force must be beheaded by captivity, that the I above be enthroned, and life rest squarely upon the whole principle of dual opposites, declaring "The square deific."

Now only the eye which is I, in the midst of the square, will discern this place, by interpretation.

"Get up O Elam. And behold here cometh a chariot of men with a couple of horsemen. And he answered, Babylon is fallen, is fallen."

"And they said Lord, behold here are two swords; and he said unto them, It is enough."

"In that day shall there be a highway cut of Egypt to AssyriA, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptian shall serve with the Assyrians.

"In that day shall I-srael be the third with Assyria, even a blessing in the midst of the land.

"Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

It is the business of Democracy to know its law. In its law is its everlasting strength. It is the business of the people to know the place where a captivity of one sets free Israel, mine inheritance, *the third with AssyriA*. This captivity must fall at the last days, of the physical expansion. "It shall come to pass in the latter days, that I will bring about the captivity of Elam, the chief of their might."

The *word* Elam bears its record in that heaven which is its fourth dimension. Its existence upon earth is as a witness only. Not all words express round-square dimension. There are words of earth. The One word is ever the record of heaven and earth handed down as witness in earth. Now all facts of fourth dimension are under the law of the square which lifts up its Logos, or Fifth principle, as its apex. "My words" are of this pyra-

midal form. This word Elam is one of my words. It is square. It is therefore a foundation word, an Hebrew form to reveal its reality only *when read from right to left* as well as from left to right. *And I will bring about the captivity of Elam.*

"And I looked and behold a Lamb stood upon Mount Zion."

This is universal Law. Nature glories not in the male or in the female, but in that which is neither male nor female. "Hereby know we the spirit of truth and the spirit of error."

In the male we have the beast. In the female the fool. Of these negations in man Law affirms One which is Man, the sons of God. The government which becomes male becomes beastly automatically. Civilization still clings to the beast and the fool as its ideal. There comes a time among the hills of Time when male and female as even "elders" before the throne of Life rejoice in all the earth "*because thou hast taken to thee thy great power and hast reigned.*" If we will read this chapter of Revelation where it is written in the 11th place of the record we shall find the light of the even. The nation which has refused to give birth to the triune son of God begotten of the Law, is naturally destined to become a beastly and a foolish nation, by the will of its own body. This will which we call our own, Is it our own? Nature has a dual body in all force; she therefore has a dual will. Each body of force inherits the whole body of Law, but naturally rejects the will

which is normally conceived of the duality to be the whole One will of nature. Nations which reject the duality at the ballot box reject the will of the one whole Law in the whole body of personal and national life. The law is under the Law. Nature sends forth two wills to enthrone one Law. To change the will of the people we change the law whose will dominates the people. We change the law and the law changes us. We change the dominant law by changing dual relations within. Man changes his will only when he changes his law. He changes his law only when he understands the difference between the dual relations of the primitive will of the law and the dual relations of the other One. His watch is to be set over all his life that "One for two I never did misread." Man yields up his body to the will of the law which he has enthroned within that body. Reform seeks not to elevate man; man is ever a fourth dimension *for interpretation* of Law. Law can be lifted up within him, using his body as its plane of expression. Reform will not seek to lift up man, but will in the might and power of wisdom lift the primitive law, that the will of this law may die in all the earth wherever enthroned by the eyes blind from birth, giving place to the will which is "my will," preparing an entrance into Jerusalem, from the cross after the crucifixion is ended, casting palms in the way upon this side and upon that.

As the primitive will of the primitive law has had for its plane of manifestation the bodies of

man and of their nations, so the will of the holy One asks that *ye,* understanding the voice Paul, now again present your bodies unto Him a willing sacrifice. The primitive law will establish only the dual relations within the bodies of nature. The physical will expresses first. This will has no I, and no power to enthrone by definition the will of the triune one within the bodies of nature. The primitive law will therefore externalize only the beast and the fool; but saith Life, at the limit of beastly expansion *the fool* will turn from out the wilderness into the king's court to be defined as the one upon whom the ascension rests. *The fool* will seek first the holy grail. Ever an "impractical sentimentalist," this one will bring down a body of life from a fourth dimension with a bow. By the will of the new law of his being the fool will lift up Kundry, to be lifted up, and having received the gift of healing will make *heave offering* of that gift, to set sail *with* Three upon the See, in a ship guided by an angel in the head, sailing straight to the west to a land unknown where, 'neath the Golded Tree of Life, *the fool sainted* receives the cup of life which, by the will of the One body of One Law, is the cup of regeneration, a testament of blood.

Is Man *then* lifted up? Man is then dead, and "I am lifted up." *And the earth passes away and the lust thereof: but he that doeth the will of God abideth forever.*

BOOK IV

THE CONSTITUTION

"Ah Genoese, thy dream: thy dream:
Centuries after thou art laid in thy grave,
The shore thou foundest verifies thy dream."

—*Whitman.*

CHAPTER I

THE WORD OF THE POET AND THE WORD OF SCIENCE

"Now raise thy view
Unto the visage most resembling Christ:
For in her splendor only shalt thou win
The power to look on him."

"... Beatrice, she who passeth on
So suddenly from good to better ..."

"While the verse unfolds
Things, that do almost mock the grasp of thought."
—*Dante.*

Poetry is that form of the word of revelation in which Law states directly its cold facts of fourth, or ether, dimension. Poetry states the whole pyramidal idea of the square scientific bottom fact. Poetry cannot exist without natural base. When it exists, pushing itself through the dark ages of understanding, this fact is our sign that here is the word of science in revelation of fourth dimension. The scientific basis of poetry alone gives it existence in nature's realm of art.

The same eye which has interpreted for us the constitution and the republic has interpreted for us the poems of the ages. The eye which has interpreted "We, the people," has interpreted the whole nature scheme of art. The interpretation has not been Truth. Every work of art which lives, lives to be interpreted by science. Art

waits, as the sphinx ever waits in Lower Egypt, until the consciousness of the grail is unfolded which "Asks the Question." Art has plan and base and the artist states the base for the plan and Life brings the law of the plan to rest upon the base, and there is "lily work at the top." The base is the choice of man. A normal structure then grows from his hand, not his work but the work of creation. He has laid the basic seed in the bosom of Naomi, the eternal mother of art; she has taken the child to her own bosom as the child of the creation. "Bring the veil thou hast upon thee and hold it," is her eternal command, for where creation is the veil of art is.

The artist is ever in advance of the consciousness of his race, the poem ever in advance of the poet, interpretation ever beyond the speech of the interpreter. Interpretation cannot fall within the capacity of man. Man looks upon the Law in every immortal work of art. Unless he knows the triune body he looks in blindness. The artist seeks first a conscious union with the One Law, yielding the senses to the ascending creative power of One, to be secure from that inspiration which rises only to fall. At a place in the art of life stands Beatrice waiting, waiting, to lead where flows the river of the water of life in a circle, square and true, *and there is no more curse.*

A rebirth of the One Lord of Life preceeds a birth in art which is a resurrection. Art is discerned in that realm which is a Twelfth night where all tears are wiped away.

The word of Art exists not to convey ideas from man to man but from Law to man to reveal the ideas of Law to the world. All our interpretation has been the interpretation of dual meanings, cutting out of all meaning the relation between humanity and The Law. The *word* exists to convey ideas, but not the ideas of men and women.

The following quotations from the speech of a distinguished teacher of English in a noted American college is of vital interest to a new born statesmanship. The Word of poetry is here defined as a word separated from basic scientific fact. This learned teacher of American budding manhood is reported by a current magazine to have said, "The Declaration of Independence is a piece of spectacular rhetoric and should be placed on the same shelf with the envenomed party platforms of the day; it cannot be accepted as a statement of practical rights now, any more than we could accept an utterance in *complete lyric form as a literal statement of cold facts.* The Revolution was fought to uphold a delusion, and the rank and file of the colonial army went down in rags to oblivion to maintain a fallacy that 'All men are created free and equal.'"

"For the great idea:
That, O my brethren—that is the mission of Poets.
For the great idea, the idea of perfect and free individuals,
For that idea the bard walks in advance, leader of leaders.

Without extinction is Liberty; Without retrograde is Equality."

"Brain of the New World: what a task is thine:
To formulate the Modern."

"Sail—sail thy best, ship of Democracy:
Thou holdest not the venture of thyself alone. . .
With thee Time voyages in trust—the antecedent nations sink or swim with thee,
And royal, feudal Europe sails with thee.
Beautiful World of new Superber Birth, that rises to my eyes,
Like a limitless golded cloud, filling the western sky;
Emblem of general Maternity, lifted above all;
Sacred shape of the bearer of daughters and sons.
World of the real: world of the twain in one:
World of the soul. . . . "

Are *WE*, the people, not yet "afoot with the vision"? Is America to be discovered by the Poet alone?

The Poet is the discoverer of the second covenant. Columbus becomes Walt Whitman in the legend of Law. The Declaration was interpreted by Whitman. We recognize in him first that union with Law which makes his I, the eye of Law. Poetry has to do only with this I. To declare this I, Whitman, the true Poet, declared first "the square deific" which lifts up one. He threw his whole being into the balance of Law. Walt Whitman here—dual humanity there. And did the balance tremble? *Out of the dimness opposite equals advance.* .Here a universal conception of Life! Here, America, the woman, waited, "for me."

Nature, poetic nature, gives two accounts of creation. The Poet reads the two accounts, constructing the square, out of all the people, to declare "the general soul." Law has cast Whitman as a symbol figure of the scientific consciousness which must grow up out of the soil of America. The ages shall yet declare the square and its I triumphant upon this soil. Whitman gave himself for the promise. As discovery unfolds Law we turn to his pages, ever in advance of all discovery. Here the Statesmanship of Poetry. Here the Declaration. Here the Constitution, *interpreted* by the I. Here that union of Law with One which lifts a world and redeems a people from the fall at that limit where the original discovery is repudiated. Here the last discoverer enthrones the first. The eternal truth of *the word* waits within, as soul waits to be formed.

"The workmanship of souls is by the inaudible words of earth;
The great masters know the earth's words, and use them more than the audible words."

The Carol of Words is heard by the intelligence which looks for the two accounts of creation *in* creation. "And one for two I never did misread." "True poets are not followers of beauty, but the august masters of beauty."

The Founders were such masters. Creation first establishes the square. All creative power lies in the square constitution and its Declarative I.

Christianity is the poem of nature which must rest upon the Democracy of nature. The fundamental planks were absolute. Democracy and Christianity are the "dual notes" of Art. Where the duality is under the masculine law triune art is not. Art arises only when the foundations of Christianity are laid in the democracy of nature. America cannot *be*, cannot manifest the art and poetry which she *is*, until she has been Democracy.

When America was found a new world was created. For that creation there were no new creative laws conceived for "private interpretation."

That Man is created free and equal is a fact of the second account of creation and the poetic divine scientific fact of the second eye, which must be written I, in good English. A rebirth of Democracy today means the birth of Art, and the birth of Poetry involved in the shape Democracy. Art involving poetry and Christianity is born of the fifth principle of the square, after the square has been established in the prose of organism.

America, and its words, gave birth to Whitman. Whitman gave whole normal birth to national Art because he ordained in us perception of poetic place in the Square Deific—place of the I in the original shape of the poem America. He descended to the fundamental square, writing the square out of the people, "solid four sided, I, the most solid." "I speak the pass-word primeval—I *give the sign* of Democracy." Before he declares the I of the eternal one he establishes the square.

He defined the apex from the base; he saw the natural pyramid of life. He defined America, as Dante defined Man, "Four-square against the tides of destiny." He saw Man the voice of the eternal I. He saw the poem, the solid basic poem of Nature, to be armed by Democracy and Christianity to express Art.

Whitman discovered America in that realm of Law which is the body of art. He was not educated in the interpretations of provincialism. He was educated in Law. He is the consciousness of Law which is the birth right of the American. Because he saw we shall see. It is the promise. He did not define culture. He defined Art. He is not process but achievement. He did not define that which America shall teach its youth: he defined that which America teaches its Son, the people, out of its own soul and body. He is conscious of the I which conceived him. Democracy cannot give birth to America with out the I of the poetry of Whitman in the foundation which lifted up Whitman. We cannot establish Democracy without the scientific basic of these poems inlaid in the consciousness which is born each day in the American College. Because the soil has produced the poet of the Declaration we may claim the rediscovery of America within the domain of Art.

"Awake, for morning in the bowl of night
Has flung the Stone that puts the stars to flight;
And lo! the Hunter of the East has caught
The Sultan's Turret in the noose of Light.

Dreaming when Dawn's left hand was in the sky
I hear a voice within the Tavern cry,
'Awake my little ones and fill the cup
Before Life's liquor in the cup is dry.' "

The Poet discovers in advance of science. He is the instinct of involution. Knowledge of the One Law has become to him an automatic instinct. We know him only when we know Law. He establishes the faith of the fundamental expression in science. He writes from the apex of Law with his feet upon the ground. The Founders were poetic figures using the language of Law which interprets but which is not interpreted until "I the square finishing" may define the square fundamental basis. The republic cannot be defined until the people are defined by the Law. The republic still exists as an involution of the soil America, a seed planted and quickened in its soil by the death of original elements therein. A republic, denying the law of its ascension, by the automatic instinct of the masculine law will turn naturally to the destruction of its own generated body, which body, denying the natural regeneration, exists only to be generated again. The two creations in one (the generation and the regeneration) is discerned only by the poet; the one in advance of the culture of his race; he who stands ever where he was born, in the Fourth dimension clothing mortality with the immortality of Nature. The poet sees from this dimension the fact of Man's equality in the triune soul of national life.

"As I sat alone, by blue Ontario's shores,
As I mused of these mighty days, and of peace returned and the dead that return no more,
A phantom, gigantic, superb, with stern visage, accosted me;
Chant me the poem, it said, that comes from the soul of America. . . .
. . . Chant me the carol of victory.
Sing me the song of the throes of Democracy.
Democracy—the destined conquerors—yet treacherous lip smiled everywhere and death and infidelity at every step."

Until we have a natural definition of Democracy we have no definition of infidelity to Democracy. Back of ideas lies force, and force is natural primitive metal, assuming shape automatically. Shape exists, not by man's will but by the will of Law. Equality is not an ideal: It is an *idea* born of Nature having back of it the divine shape. Shapes arise from out the will of law. America was builded in fundamental eternal shape by the will of the One Law. The primitive intelligence, not knowing the definition of law, seeks naturally to destroy the shape of Democracy.

Back of ideas lie the shapes which support the earth and these shapes are supported by the whole earth. The Declaration is not a piece of "spectacular rhetoric" neither is it a piece of human invention. It is a whole body of Law; and, "spectacular rhetoric" can neither destroy or enthrone its cold facts of scientific revelation, born within it, out of that body of natural law which declares

unto all life that the Fourth Day of the Seventh month *is* the Independence Day of the Natural Law of Liberty, a day enthroning, by the command of Life, the Glorious Fourth of the Universe within a natural body which is a body of life, even the Republic.

"I swear I am for those who walk abreast of the whole earth."

As we have interpreted this Fourth day by the primitive fire of understanding we have absorbed primitive fire in the brain of a race. Subject to this fire we are still subject to that primitive interpretation which lies in a realm where culture is without form and void, existing before the earth is formed and the Fourth Day has given birth to the Sun. Fed upon the primitive fire we have been subject to primitive interpretation within and without. Today the creative waters arise, to again battle with elemental fire, for the life of a solid earth to be called a FirmAment. And for this battle America is again ready to go down, "rank and file, in rags even to oblivion," for the great Idea born within the body of the great and living God, ready to declare again, All men are free and equal Sons of the Law of the Fourth, the Glorious Fourth.

Our original forms are also our last forms. That which lies between first and last is a rod which, involved in the first, has blossomed in the last, and this the rod which budded in the pathway from first to last. The nearer we approach the original form, the clearer the definition and prophecy of

the last which was the first. We therefore preserve the first for its relation to the last. The last is defined to define the first. The poetic primitive Indian gave to us the reality of the last scientific consciousness of the race. But we, an alien race, have destroyed these personal universal records, not knowing that original forms are words of Life. Ignorance will ever destroy the original body, even as man has destroyed himself. The Fourth dimension of Life must relate itself to the first to define the Fifth principle of itself. The apex of the pyramid goes to the base for definition of itself.

The final agony of poetic birth is before this nation. America faces the cold scientific poetic facts of the Ninth hour of creation which opens the portals of the porch which is Solomon's for healing of the lame, the halt and the blind, by Peter and John "being the ninth hour." Every nation upon the face of the earth faces the birth hour when nature helps only the woman. From this hour the man is driven out. Here the woman and Law battle for a new life. Here the promise of nature is given. "And the earth helped the woman."

Man has tried to be Democracy: Law is Democracy. We have tried to define the ideal. We have not yet defined the *idea* which defined itself in defining US. Nature has no ideals. Ideals are man's effort to grasp the realities of nature in her Glorious Fourth of Independence. Instead of the ideal the youthful student is to have explained to him

the idea, born of a relation of forces which has cast a body of life upon the earth known as The Republic of Man. The idea of the Republic has not yet been intelligently viewed by modern statemanship. We have politicians. We have not yet grown the poetic statesmen of a second covenant ready to face scientific facts. Immortality enthrones only the poetic figures of life. Force creates ideals. Idea belongs to the original ether whose word is Peace. The poetic crown is the crown of Law, and in its laurel wreath is a circular idea not yet squared. As the church of Christ has cut off its second birth from nature, so the state has cut off its ascension written in the second birth of Democracy, born of the woman. Church and state have been free and equal in defiance of Natural Law.

Our Divine shapes are the words of our primitive scriptures. These have advanced upon us, out from us, handed down unto us from above. In the covenant which we have made with the people upon this soil lies the covenant which was made in the beginning with Law and Life. We call the covenant a personal affair, which we, the male people, may change. The covenant is a covenant of Law and Life with this Republic of the United States in America. We may destroy; and in three days I, in this place, in a people of this place, *will raise it up again.* We are playing destruction with the indestructible. We are experimenting with the eternal body of Truth, measuring the triune body of

God by the dual measure of man. The divine Shape is given the nation by Life in the name of Liberty; that *shape* still waits adoption, by interpretation, born of Law.

"All waits for the right voices. . . .
I see brains and lips closed—tympans and temples unstrung,
Until that comes which has the quality to bring forth what lies slumbering, forever, in all words."

Divinity and its Truth will cling to the whole shapes of the past and "If ye had known and believed Moses, ye would have known me." As Law brings a new old religion, restating the original Shapes, so Law brings a New Democracy restating and understanding that which was first given.

"Democracy: while weapons were everywhere aim'd at your breast,
I saw you serenely give birth to immortal children —saw in dreams your dilated form;
Saw you with spreading mantle covering the world."

Poetry is the form in which Law expresses the square of the circle of Law. Poetry is the word of the absolute. The absolute one in nature is the square-round word of holy trinity. In poetry the Law is pushed to straight-round-square expression in One. Poetry returns to the Law which gave. Only in poetic statement can we find the whole truth from base to apex. The true Poet is

forever with the One Law. He brings the whole creative law to the rounded vision. He is under the law of rejection, for he lies in the Christ realm of Natural law where there is no "me," no I, save the one I, "Life of the great round world, I, the general soul." He lies where there is neither male nor female, casting laws that eternally exist above to exist on earth.

The primitive eye will reject the I of the poet, as the primitive eye ever rejects the law of the Nine. Art, lying in the realm of the Christ, lies in the realm of crucifixion which lifts up life, through crucifixion, to lift up Law. Art is not Art until it lies consciously within the divine body of Law where all men are free and equal in the square which lifts its apex to the sun, declaring *I Am.*

A consciousness of Law is born unto a people before a sense of interpretation can be born in the realm of the Nine where Law sits enthroned. Art is the divine body of understanding; understanding lies within the possible political area of government. A consciousness of Law precedes the rebirth of Art, yet the consciousness of Law is born from Art. It is the mission of Art to define Law before Law is consciously recognized. To hold life to instinctive allegience to Law while the word of Law is lost,—that's the mission of Art. To awaken a consciousness of Law is the work of the Poet. This the one greatness covering the whole word of Whitman. He has held us to the body of understanding during the dark ages of primitive

rulership, before the One Lord of Life is perceived in the Art of government.

"The words of poems are the tuft and final applause of science."

"His insight and power encircles things and the human race. . . .
They do not seek beauty—they are sought. . . .
Whom they take, they take into space, to behold the birth of stars, to learn one of the meanings,
They launch off with absolute faith—to sweep through the ceaseless rings, and never be quiet again."

. . The See of the Poet has its scientific dimension, even as the Sea has its poetic dimension of scientific fact from which the woman arises related to that understanding which must be interpreted as a creative See. And here a Mermaid is born, with golden hair to lure men with a song of reality, scientific, whole, and eternal, even a song of Life, reaching unto Mary, risen from the Sea where Life conceives with Life, to enthrone in nature the Law of Holy See. And here

"Through the deep brine ye fearless may put out
Your vessel; marking well the furrow broad
Before you in the wave that on either side
Equal returns."

And this fearless putting forth into the See will bring you at once face to face with the cold scientific facts of the Second Canto of Paradise, in The Divine Comedy of Law, where

"Apollo guides me; and another Nine,
To my rapt sight, the Arctic beams reveal."

We have clung by faith to the Shapes of Democracy to today *listen* to the statement of the cold fact by Whitman that *these Shapes are supported by the whole Earth,* to support the new heaven and the new earth which was conceived when America was conceived to be established in Law. Creation has ordained in every one of these fundamental Shapes, a birth and an after birth. Divine instinct, born of wholeness, has bound us to the natural Ninth hour of delivery in which a reality in brains, in will, in understanding, must stand forth. In that hour of understanding we may see that the after-birth of beginnings has from the beginning sustained the living body of our faith until that Ninth hour which sets the woman free in the valley of the shadow of death.

The kingdom of immortal creation is the kingdom of Thought, and here Law reigns. The facts of creation are facts of universal creation and by creative facts Thought must light the regenerative creative way in the affairs of life within the Kingdoms of the Son. "Whereunto shall I liken the kingdom of God? It is like leaven, which a woman hid in three measures of meal, till the whole was leavened. And he went through the cities and villages, teaching and journeying toward Jerusalem." "And they shall scourge him and put him to death, and the third day he shall rise again."

And it is easier for heaven and earth to pass away, than one jot or tittle of the law to fail *about* these cold, absolute, whole, poetic, scientific, facts of Biblical Nature.

If the original shapes are false the consummation is false. The false consummation does not prove the original body of relations false, but the original interpretation of the divine body false. America exists for Democracy as it was conceived in the body of Law, not as men have interpreted that body. America is formed in a New Testament, under the Law of the New to enthrone the Old Glory in its own original place by the descent of one from above to that place. Not until we have builded a normal centralization of forces at the ballot box, to be moved upon by the creative law, can the great poetic, scientific idea centralize US.

If the idea is a failure it is a failure which proves that the law of opposite equality has been manifest in an ignorance equally manifest in high and low places. The masculine Mass cannot lift up the Host, and this is a scientific fact. Life asks today for an intelligence in America which shall make the sun stand still until life has declared the day which is One, and no night there.

The Constitution, The Declaration, the States are our words of life, shaped and supported by the creator of all forms. Within these forms lies the poetry of nature to define Law. The glory of the Poet shall be laid at the feet of the original Statesmen. At the feet of the Poet Whitman must be

laid the glory of a statesmanship, unknown in us today.

"Of psychology from top to toe I sing;
The female equal with the male. . . . The Modern Man I sing yet utter the word Democracy En-masse."

"Affection shall solve the problems of freedom yet;
Those who love each other shall become invincible —they shall yet make Columbia victorious.
Sons of the Mother of All: you shall yet be victorious."

Today "Dawn's left hand is in the sky." The poet has sailed far into the Western arm of the See. In him the westland of the word is awake. He has sighted the Isle of the Blest. He stands in the center of the earth clothed with the glory of the midst from sea to sea. He is all speech and its silence. His instinct is not the knowledge of parts. He sees not the soul but the soul and its wings. He is the ends of the earth.

"And he lay in the midst of the way from the east to the west. . . .
Then the east came out from the east and the west came out from the west.
The wind was fanning the dawn as a spark.
The east and the west took form as the wings of a lark.
One wing was feathered with facts of the uttermost Past,
And one with the dreams of a prophet; and both sailed fast
And met where the sorrowful Soul on earth was cast. . . .

And the soul was a-tremble like a new born thing,
Till the spark of the dawn wrought a conscience in heart as in wing,
Saying, *Thou are the lark of the dawn; it is time to sing.*"

Science is the man. Art is the woman. Art is a triune One. Art is the son.

Science seeks the Highest ; Art loves the highest and knows without seeking. Knowing, Art tells. Longing, science seeks, and finds not.

"Till science to knowing the Highest shall lovingly turn,
Till Art to loving the Highest shall consciously burn,
Till Science to Art as a man to a woman shall yearn,
. . . . Then morn:
When Faith from the wedding of Knowing and Loving shall purely be born,
And the Child shall smile in the West, and the West to the East give morn,
And the Time in that ultimate Prime shall forget old regretting and scorn,
Yea, the stream of the light shall give off in a shimmer the dream of the night forlorn."

The Poet states the whole spiritual-physical fact. He is not interpreted by the personal eye. In his words we may hear the speech which is silver and see the silence which is golden. He has found the lost Atlanta's Isle and in him the east and the west advance, from the distances opposite. "And the east comes out from the east and the west comes

out from the west." Is this the truth of Poetry? The truth of geography and political consciousness? The truth of Science? of Art? This is the truth of Law. "And he was in the world and the world knew him not," and the Word is the triune body of life.

Today the dauntless discoverer has again set sail. In sight of victory again is heard the voice, "*Turn back, Turn back, Discovery no further goes.* The dream is 'a piece of spectacular rhetoric, not to be accepted as a statement of practical right.' Turn back. Away with the 'impractical sentimentalist.' *Turn back*, there is no land *there.*" Lanier has lived. Whitman has lived. *Turn back?*

"Friends, we are bound into the west."
"*Admiral, turn,*" . . . .
Then down the night we saw the meteor burn.
So do the very heavens in fire protest:
Good Admiral, put about: O Spain, dear Spain! . .
Hold straight into the west, I said.
"So when we heard the orchard-bird's small song,
And all the people cried, a hellish throng
To tempt us onward by the Devil planned,
Yea, all from hell—keen heron, fresh green woods,
Pelican, tunny-fish, fair tapering reeds,
Lie-telling lands that ever shine and die
In clouds of nothing round the empty sky.
"Tired Admiral, get thee from this hell and rest:
Steerman, I said, hold straight into the West." . . .
"Wait; the Pinta's gun:
Why look, 'tis dawn! the land is clear! 'tis done—

Two dawns do break at once from Times' full hand!
God's, East—mine—West: Good friends, *Behold my land. . . .*
Leap, and wade ashore, and kneel—
God be praised that steered the keel."

A hand for the keel! That's the need of Discovery today. A hand which shall be the hand of Law, steady and sure, opening an eye in the consciousness of America, out of the Square Deific.

The West is written by the eternal law to enfranchise the east and open the north. Awake, Thou West, and, "For as a young man marrieth a virgin so shall thy sons marry thee."

The east will veil the woman till the east comes out of the east for that bridal of nature which lifts up the regeneration by that union of two with the Law which Art has called the union of the Phoenix and the Dove. Shakespeare has used the cold, scientific facts of this union for a scientific analysis of the magnetic and ether law, upon which rests the regeneration. Biblical analysis, by the authority of natural law, relates the sable Raven to the white doved ether. Biblical record places the magnetic law under the law of the east; and, at the time of regeneration calls "a ravenous bird from the east."

The Dove of Shakespeare's poem is a Turtle-Dove. The eastern serpent arrives at the figure of the dove by way of the turtle and this is physical evolution. In the turtle the serpent is impris-

oned in the square and this is spiritual and natural revelation, commanding everything that hath breath to praise the Law

The magnetic law will ever record its ascension to the regeneration by a burial which reveals no grave. Shakespeare begins his poem of The Phoenix and the Dove with these "obsequies so strict." Nowhere in the realm of art will life kill her Raven that moves to and fro, yet " 'Mongst our mourners must thou go." In this poem he has written the divine humor of the divine comedy of Law.

> " Thou treble-dated crow,
> That thy sable-gender makest
> With the breath thou givest and takest
> 'Mongst our mourners shalt thou go.
>
> " From this session interdict
> Every fowl of tyrant wing
> Save the eagle, feather'd king,
> Keep the obsequies so strict."

The bridal song which follows these "obsequies so strict" lyrically states the exact relations which define the triune body where one is won. The words are biblical in their perfection of definition. "Two distincts division none. . . Either was the others mine."

> " Property was then appalled
> That the self was not the same;
> Single natures double name
> *Neither two nor one was called.*

Reason in itself confounded,
Saw division grow together
To themselves yet either neither
Simple were so well compounded.

That it cried, How true a twain
Seemeth this concordant one:
Love hath reason, reason none,
If what parts can so remain."

Here the Co-supremes of regenerative relativities are defined as only the English language can define. Here that scientific humor which declares The Twelfth Night to be What You Will, wiping tears away in a known Science of equality resting upon Two distincts division none.

America today should resort to this "urn" in its study of regeneration and scientifically observe the "lyric" revelation, commanding certain "obsequies" before regenerative resurrection. In every state—

"To this Urn let those repair
That are either true or *fair*."

Instinctively expressed, yet buried with the rising soul of the race, lies that desire for a more perfect union of two with the One Law and Lord of life, which creates the resurrection of "the third day" and of "the eighth," which eighth brings that restoration which writes "my new name" upon the brow of him that overcometh.

These States sprang not from war and lust. These States sprang from a desire for a more perfect union. Did America declare a belief in the Phoenix of the resurrection? America was the resurrection. Tell no man until I have risen again from the dead.

Without knowledge, poetic knowledge, of the "Co-supremes" of the triune relativities of nature's One, there can be no conscious and sustained resurrection within the domain of understanding. Democracy exists to enthrone the Co-Supremes of the Square; exists to imprison the serpent of the eastern garden in the square way of ascension to the Dove. Without knowledge of the opposite Co-Supremes of the soul there is no soul in all scholastic interpretation. Today we are apologizing for the fundamental stones of Democracy. Reform nods a drowsy worshiper outside when all the temple is prepared within. Reform is yet within the morning of "a false dawn." "As I stand aloof and look, there is something profoundly affecting in large masses of men, following the lead of those who do not believe in men."

Reform backed by law today inaugurates the Restoration of Co-Supremes for the bridal of the Phoenix and the Dove and the restoration of the regeneration to the arms of nature. Today America becomes its own Poem and Poet. Today we realize the past. Today the poet born among us is a race of poets enthroning the Art of Life. The Poet is he who has wedded the woman of uni-

versal law. He has walked with her in the land of Shinar; she has given to him the wings of the stork while out of dimness opposite equals advance. The poet has dreamed true the whole scientific foundation of Law. He has seen "a little fountain become a river, and there was light, and the sun, and much water; this river is Esther, whom the king married and made queen."

"I have given Esther the house of Haman. And the decree was given at Shushan; and they hanged Haman's ten sons." The first request of Esther will be that the letters devised by Haman be reversed. In this universal reversal we shall find hidden manna.

The woman ether is today reversing all magnetic edicts. The woman brings an art of understanding which is direct, because born of indirection. The art of understanding will understand. It will write the Co-Supremes of the Soul in the political life of nations. It will arrive at poetic definition of the fundamental forms of government. It will awaken the fifth power of the square and ordain Peace.

The I of poetic vision dwells ever with the Law above, while the "me" of the primitive one lies sick at the pool of Bethesda. Personality limited by itself will define the self as the whole Co-Supreme of Life. Only the Poet redeems, for in him a woman waits ever to conceive with him the body of the One Law. Whitman has defined for Life the soul of America. He is the Poet of the resurrec-

tion; the man of "right moisture;" the dew of Lebanon is upon his brow, gathered from the midst of a fiery furnace. He is the gift of the fundamental word unto us, moving out from us to lift us up.

> What do you hear, Walt Whitman?—
> I hear America singing—
> *Chanting the Square Deific.*

CHAPTER II

THE CONSTITUTION

"By Allah! O my Lord, I have eight children and I." —*Thousand Nights and One.*

"A free government will make its final stand upon the decisions of the United States Supreme Court." —*James J. Hill, before Yale Alumni,* '10.

Our physical law at the limit of expansion signs itself Seven, the last day which, under the law of the third, is also the first. Our physical law at its limit, by a process, becomes a spiritual law signed Nine. Nine is that sign which marks a place where physical law has taken to itself that natural increase of power from within which is the normal gift of ascending life. At seven the physical law takes to itself the involved power which it has evolved within itself. The spiritual fact of this process lies neither in the evolution nor the involution but in the relation which is established by these two witnesses of the Law called marriage, *in the name of the triune one.*

The spiritual fact is the equal opposite relation of evolution and involution, both physical forms. Through the involved one, or the negative form, the whole physical expanse finds itself written above. This writing "above" is *above* the original external facts, or above the original earth. And what is the earth? The earth is the physical expansion and the original earth, and every problem

and every man has the law of the earth as his law. All beginnings must fall under the law of the original earth of that beginning to arrive at a natural of evolution-involution. "And one for two I never did misread," will be our constant care in all interpretation. We build submarine lines in all vision to arrive at the heart of the earth where the regeneration, which is to ascend from within, is imprisoned. Seeing within the physical expansion we see the heaven which is to ascend as a descent upon the earth. The *one* of the heaven above we see first imprisoned within the earth form. Every physical problem follows natural lines of creation. We therefore in interpretation follow dual creative lines of force, by the law of "my two witnesses."

Evolution we see as the first A, and the involution as the second one, or the second A. Out of the *second* A we build the Christ form by a descent of the whole Law *upon* the involution, or the negative expression of the physical expanse. Wherever this descent is recorded the quality of the without and the within (or of the evolution and the involution) is written, and one above appears to declare I AM. The problem of two *and* two in the name of the triune one is the One problem of the art of government.

We see our evolution as the first one, and the second one at once as our involution, under the law. We see then two *in* the first one. We bring the dual vision, to enthrone One, in all the physical affairs of life. Intelligence then *notes* for us not

only the external positive man A, but also the hidden man A, of the creative law. This hidden one of evolution is a descent from above *and* an everlasting omnipresent gift of the ground.

At the limit of physical expanse the whole physical area must become negative to the descent from above, which rises from within the original earth form, if it would inherit the ascension promised the original earth of every problem and form. Rejecting the food of the Law we here die. At the limit of physical expansion the whole physical body of the creation will become negative to the descent of life from above, which rises from within. Here government must become art, leading nature in obedience to a new law. The descending-ascending one will be seen to be the second one of the physical expansion, involved from the beginning, to arrive at, and form, the place I, the Nine, and the one altogether lovely, the one which is written one for all. The physical expansion, wedding this one in the triune name, signs itself, "By Allah," and by the law Selah declares, "I have eight children and I."

Revelation has been ever in the world to arise where it has been laid. There is no place of resurrection for the Law save the grave wherein the Law is buried. Today every physical form is yielding up the holy body of its life. Today the Law arises, not by the power of man or of woman, of king or of priest. "Now will I arise, now will I lift up myself, saith the Law." Our problem is recognition and enthronement, in the earth.

Our physical expanse, or AH law of Seven days, will yield not to the physical understanding the whole triune wife descending as the square Jerusalem from above, *but* will give seven hundred concubine physical forces, negative forces of involution, to be wedded to one. In the redemption which ascends, from within, these Seven *lay hold upon one*, for redemption (Isaiah, 4, 1), and thus the whole physical expanse is lifted up, as the AH law passes *through AH to I*, the last which was and is first.

There is no passage from generation to generation save *through* the square which is formed at seven of the equality of evolution and involution. This passage is through *the better half* of the physical body of life, the involution. Here the *two immutable things of God* reveal God and the Son *three in one*, born of the equality of heaven and of earth from within the body of physical force, or from the involution, which is the body of the woman. God reveals the triune Son of nature as the redemption from the fall through a normal ascension from within. Two immutable things are given, for interpretation of God and the Son. Every form holds two bodies of physical force. Religion binds back to the creative law to reveal its I above. Religion is the word of God, a body of Hebrew force to send out the Son of the woman. The Logos of the word religion is E, reaching from first to last. Our religion is first physical or purely external under the law of ascension. Re-

ligion is dual before it reveals to our holy see the triune I. Our religion becomes our interpretation of all things. All nations and governments first worship the God AllAH.

The physical law will evolve an intelligence which, worshipping the God Allah, denies the Son, making no attack upon the city AH to take AI. This law will also evolve a consciousness which, claiming to see and be the Son, will deny the God Allah. All physical expansion will evolve the consciousness which worships the God Allah to deny the I, *and* the consciousness which will deny the God ALLah claiming to enthrone I. Neither arrives at truth, which is "born of two immutable things in which it is impossible for God to lie." Art enthrones "my two witnesses," the Old and the New Testament, the physical expanse and the resident forces within the physical expanse.

For the taking of the city AI we need the whole physical expanse of five fundamental sense forces to hang these five within that "cave" which is the "sepulcher" of the Law and the brain of nation and Man. Unless we have obeyed the law of ascension by conservation *and appropriation* of these forces these *five* go not in to the marriage of life and law. "Put them in fear O Lord; that the nations may know themselves to be but men. Selah." For the taking of the city AI in which are five kings to be *hung* and *caved*, we need the whole expanse of the AH law. Nations refusing to ascend beyond the physical limit in the way of

life fall *at seven* under the law of dissolution. At the place *seven* new life and law is given, born of the eternal *way*.

Now the AH, or the physical law which evolves the concubine forces which at the last day wed one, is not reality. The reality is that which is three-in-one including all. The AH law is not the reality but that which with its *better involved half* brings forth the reality.

The physical law exists as *the vessel* which bears the physical record within *above* to write *itself* above. The physical expansion is the *prophet* of the reality. This fact has eternal depth and heighth. Between the law which is all physical, covering the expanse from A to H, and the law AI, lies a cross to be made. The preaching of this cross is "to them that perish foolishness," but only to them that perish.

The physical expanse is ever in captivity, holding its place by the power of the sword, refusing the cross which is peace and immortality. Though in captivity "They of the captivity" build the temple of God which the triune one rebuilds in three days. "And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel." Thus has *this* temple, *America*, arisen. Thus has this temple, the human body of Liberty arisen. *Destroy it*, that *in three days* it may arise again born of a free people, crying Holiness unto the Lord whose name is One.

The "Founders" covered the whole physical ex-

panse that we may "look" to the heaven within establishing the temple eternal in the heavens. The original temple is lifted to immortality by putting on its involved immortality. "They that are afar off shall build *in* the temple." The building *in* is a New Testament building after the law of an immaculate conception of heaven and earth. Interpretation now approaches the original national covenant, at the limit of physical expansion, as a word of life which is a body of creation under creative law. A body builded by "they of the captivity." The whole New Testament building of nature is *within* that which has been builded. Will we bring our bodies in line with a natural order of ascension, is the universal and the personal question of life today. The New Testament is not original building but building which has been already planned and defined by the prophet of nature, the original foundation. The new testament of the law comes ever *that it may be fulfilled which was spoken.*

We come then to the original testament of Democracy with a plan given for all future achievement. We search the original documents for the prophecy spoken by these forms "that it might be fulfilled." We recognize these figures as forms of life builded by "they of the captivity unto the Lord God of Israel." The science of interpretation is vested in the Nine, for the Nine compasses the first to be the last word of authority covering the evolved and the involved. Here "A

free government will make its final stand upon the decisions of the United States Supreme Court."

The "founders" gave the plan given them by creative law. They have covered the whole physical expanse with the AH law that we, with their gift to us, from life, may take AI, building within the temple which they builded, that their work may be clothed with its involved immortality.

To know and *keep* the Sabbath Day which is Seven is the basis of immortality. At the place Seven the equality of two shall become organic square fact. Here two laws struggle for supremacy and the people are crowned only by understanding. Here the war of expansion, or physical birth, is over, and One appears to lead in "Marches when the war is over." To break the law of the Sabbath is the sin of sins. Here the triune one shall arise to lead. Here the dual law will be represented by dual leadership. At the place Seven the ascension will lift up the Law as leader of men; and the physical expansion must also here lift up *its* figure, to deny the equal opposite relation of evolution and involution to form the son, the triune One. Here the signs of fall and ascension are sent out and signals set up that the people may know. The rising Law will be known by its efforts to externalize Two Mountains and plant the Ephah in the Land of Shinar, and these words are not mystical but understandable where the Law is read by the Nine. The

return to the fall will lift up its leaders born out of the physical limit. Here, over against the one law, life *must* send out a physical leadership, to enthrone the physical law and *deny* the equal involution which has arisen for the ascension of the whole physical body. Here a problem of *conservation* will be forced by nature and the eye of holy see turn the people toward the reality of the problem. Here a positive leader born of the physical limit must arise, and over against this figure *the* Law, strong and mighty, arises, invisible, spiritual, triune, demanding the birth of the Son of woman, as it is written, enforcing the captivity of Elam. Here nature must define two, and the people choose the leadership of one bringing "two swords," one bringing preparation for war; one bringing fear, one bringing the spirit which dreads naught. Here a new leadership must arise, and a new science of interpretation be born. Here the affairs of nations become the affairs of nature and unto us a son is given, to be the triune one born of that which is within and above. This is the promise of the *end.*

We enter the wheel of life at the hub of the circle, bringing the blossoming rod of Joseph to measure the scale of things from end to end. Reform in America is not to pass up and down through the earth with Satanic motion but to pass throuGH the earth, bearing the original ark and covenant, establishing the triune son in all, taking AI through and through every national problem,

till we, a free nation, have killed poverty and war and ignorance with the *two swords* of life which define the everlasting arms of God.

In entering the wheel of life at its hub we note the scale of our measure,—else it reaches not from end to end, enthroning the triune son,—careful to know it for the rod of Ezekiel reaching, not from one to five or from one to eight, but from nothing before I to nothing after I, speaking the word of the Ten, which is the first number of that city above the earth called Paradise, where the Nine is enthroned. Only in the full measure of the AH law will we enter "the utter court" where the one voice of interpretation is the voice of the *son* of man, manifest in the opposite ends of the earth. Vision of the *son* of man enthrones Thought to offer the oblation of the people four square, unto the law, measuring the glory around about from the midst of the squared circle declaring, "*The Lord is there.*" Having offered the oblation of Ezekiel we enter the book of judgment, in the law's day of judgment to become Daniel, the whole book of the end, book of the Nine. "Go thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days."

At the even we see the light which is the light of the Sabbath which the people shall now keep. At *the even* the impulse of cleanliness awakens, and purification becomes the word of the hour, a word to be written in the law of the *last days* of the scale which measures days to declare *one* day over

all. And here "the coast turneth to Ramah, and to the strong city Tyre: and the coast turneth to Hosah; and the outgoings thereof are *at the sea from the coast to Achzib.*

"The *sixth* lot came to the children of Naphtali, *even* for the children of Naphtali. And the seventh lot came out for the tribe of the "children of Dan."

"And Neemias called this *thing* Naphthar, which is as much as to say a *cleansing*: but many men call it Nepi."

At the *even* we look for the light which cleanses to manifest the law of Golgotha, at Golgotha, in the race.

Now it is necessary to find, wherever life faces the law of the cross, the one naturally unrepentant. This one becomes the first factor in the victory of the cross. This one lies first, in the problem of interpretation. This unrepentant one is a dominant motion which has become a personal law in the mind and body. This one denies the square. Life reveals the third principle lying between opposites only to reveal the ascension of that principle to the Nine. Until the people consent to define the square, how can they be defined by The Nine?

The square is formed to lift up its fifth principle. The fifth principle is not lifted up by either arm of the duality. The Fifth principle of the square is lifted up by the square. Write the rela-

tive body of fundamental law and *rest*, for "Now will I arise, now will I lift up myself, saith the Lord" whose name is One.

The constitution first forms the square. Its body is a body of Holy Trinity for the glory of Life. It has written, having formed the square, the people within as the omnipotent I. The people are the fifth principle of the square because they are the square. They today cry for omnipotence but refuse to form the natural basis of omnipotent construction. That which is to be seen in a republican form of government is the *round up* of the people in the natural head, to be there not the voice of party or person, but the voice of the One square body of the whole pyramidal plan, *the voice I.*

When the body sets out to use all its forces to manifest the One Law in the head, the voice of that head is no longer the personal voice of the body, for here in the head, thus formed, the one Law is the *Only Begotten Son.* This is the word of life. From this head must flow back to the body the blood of the regeneration as the victory of the one Law at Golgotha. The head cannot reform the body until the body sets out to re-form the head by a natural process which is the one process of the One Law. To awaken the fourth dimension in the dual people the Law is first given birth by the will of a people. This birth is first from the side which obscures the woman. The awakening from the side is followed by an awakening of the woman in the

brain of the race. The birth of Law is ever *an awakening*, for the Law is not counted among the dead but among the living. In the day of the first resurrection all bodies yield up the body of the one Law. All graves open to give up *their* dead when the tomb guarded by Joseph yields up *its* dead.

The Constitution is a natural body handed down to and rising up from a normal generative body of force. The hour is hastening when the body is again called to define the law of its head. The election of 1912 may be square under the triune Law which lifts up the Nine as the Fifth principle of the square. In that year of our Law,—the supreme leap-year of nature, we may write the woman a positive factor in the peopled national center declaring the new glory of an Old Glory.

Here the original 13 faces past and future to carry the nation to fulfillment of the original plan. We plead, in the name of an ascending law, for the immediate enfranchisement of womanhood throughout the national body in every state by every state, for the ascension of the Law whose name is one. Here America may return to the original word declaring the Glorious Fourth. Here we celebrate that leap-year which weds two to the Law and the woman is ever she who proposes the marriage *under the law of the Fourth*, a marriage already consummated and eternal in Paradise.

The law of the Fourth will ever be the place of ceaseless vigilance and Thought, else the Fourth

as a first dimension, rise not to its eternal pyramidal form, lifting its central one from within its own base. The Founders inspired by Life, seeking its ascension, saw the pyramidal structure fail only by a dominance of the head. The sunlight of the apex of the Democratic pyramid of national life is a fleeting light. It may rest *upon* the pyramid. It cannot own the pyramid. America has no glory to bestow upon man. Her glory is unto the Law. Man to partake of the glory of her national life must be partaker of life *with her in the Law.* The Fourth dimension of the original line of force as the fourth, becomes the first note of a new era. The Fourth *as a first* dimension can not hold the square union without the leader, *Law.* Under the law of the first the new regenerative basis will be subject to the temptations of the first. Here life has set up danger signals, signals belonging to nature, for interpretation. Interpretation will find light in Paul's letters, noting that, while the original external square is written so □. Paul, the spiritual illumination of the Second Covenant, refuses the Forty stripes, and writes Forty stripes, *less one.* His square will be written thus ⊔. Paul will insist upon a defined relation of the square with its Fifth principle. He will bring down the square New Jerusalem from Eden as a square whose gate is not shut; yet this square will *have the full external value of the* 12. We can but state these points. That which follows them

"expect of Beatrice," the revelator of a fourth dimension.

This square of Paul is the regenerative spiritual, physical sign which can know no fall. This is the womb of the regeneration in which the Christ is not conceived by man, being ever conceived from above. This open square must be related to the figure E and to the open C. Its value is not Forty, but "forty stripes less one." Its value rests entirely upon understanding of the three and its right-handed Nine.

> "A generated nature its own
> Would make like its progenitors,
> If Providence were not triumphant."

Science is today advancing within to establish a science of interpretation which shall establish the body of the three-in-one law forever upon the planet earth. Nine is the seal of this one. In a science of interpretation all occult mysticism dies, for the hidden is revealed through vails which are forever rent. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

"By two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Upon the "the immutable things of God" all creation is founded.

"Hence thou may'st by inference conclude
Our resurrection certain, if thy mind
Considered how the human flesh was framed,
When both our parents at the first were made."

The Constitution is not a first, but a second birth under the Law. In all its being it has kept a straight line of direction from the apex of its life to a central point within the base. The Constitution which we have interpreted as a living creature is in fact a living soul. The Constitution is a normal generated body of Life, accenting in every part the *fasts* to be kept by the people for the meat of understanding. It keeps for life the fast of the third, the fast of the fourth and the fast of the seventh. Now the fast of the third is one. By keeping this fast of the third we arrive at the one which is four square to keep the fast of the fourth in the fifth principle of the square. The fast of the Fifth is the Ninth. It is necessary to serve the Law in all these *fasts* to land the hundred and fifty and three fishes belonging to these fast days for food which is meat. Holding the three vital principles of creation fast within its form the Constitution has cast the holy Net around the people, defining the people, as the eye which is Nine, for interpretation. Holding fast the principles of the square deal of creation for the One principle of the whole body of Law it declares the Fourth day of Independence for the whole people. The Constitution has spoken the word which is God to all the earth. It has enthroned the body of life which is

the son of the woman. It is the whole word of the soul which rises only from the midst of two. It has honored "the third day" of its own body as the resurrection day of its own being. The Constitution is whole. It is sufficient unto every State, comprehending the past and future of democracy, compassing the evolution of States with an involution of consciousness, defining the One Law in exact relations and proportions, stating for Life its square relativities, lifting up the Fifth principle of the square from the people to be the national head, appointing the Nine to rule over all interpretation from the center of the square; making no provision for death, compelling the resurrection, commanding the life more abundant. Within its loins lay the stars and the stripes of an holy being. One it has brought forth, red like crimson, and one lieth yet within its body,—one, white like wool.

A study of the constitutional form declares unto a United America *Emanuel.* Here we know, and no longer guess at, the destiny of these States. This Constitution reaches from sea to sea. Here he has fed his flock and gently led those that were with young. Here let the people renew their strength; let them mount up with wings as eagles; let them run and not be weary, walk and not faint.

Shall we change the Constitution? If the Constitution is formed by the creative law it cannot be changed. If it has been drawn up out of the water

it is to be drawn again into its own creative waters to be born again of its own water and of its own blood.

My words, they are Life. Shall we try to change the Constitution or change the eye of interpretation? Kill this male temple and in three days I, will raise it up again as the ark and covenant of my Law with the people of *my body*. And in this Ark again will be nothing but the eternal two tables of stone. Here the organic law of holy trinity is given. Here Nature first sends out her eternal dual house, an Ephah, to be set now in the Land of Shinar upon its own base. The eternal base of the Ephah is the square. The national head has first met the problem of nature's two mountains and four chariots.

The Constitution constructs the dual houses of one Congress according to the natural law. Under the primitive Law—the law of magnetic force —one house may form the self-center to become the head of its own body. This house is the lower house of natural representation. The other, the *upper* house, cannot form its head but must accept the head given by the universal law. This is not a plan of the Founders, but a plan of God.

The House of Representatives represents the magnetic law. There are thousands of offices in the gift of the nation. The officer of this House is the only national one which receives the direct vote of the people. Here original force centers "eastward" proceeding directly from the people

without transmutation through center. We do not vote directly for the national head. He arrives by a process. In the house the direct magnetic law reigns.

Here elemental forces center under the elemental law. The magnetic law does the same thing in all the earth. Men become its servants. First the magnetic law chooses from its own elemental body a center which—thus saith nature—becomes in the course of time the head which naturally usurps control of the whole elemental body of force. At a place marked this head is to be broken. Unless it be broken creative balance is lost. Nature arises today to break the over expause of magentic head in all the world.

The Constitution has provided for all growth. It has therefore provided for all change. The two houses of natural law have not the same basis of representation. The upper house in all the world of Law must acknowledge the dual basis of each one. This is the western body of life. Reform for the upper house lies first in recognition of the origin of its dual basis of representation. This Constitution shall be returned to God who gave, before an ignorant people take away that which was given from the creation. Here is a risen form without blood. In this form flows the divine energy of the triune one. Here is a form which waits a birth in the understanding of the people for its own ascension to save the people from their sins. Here the Law awaits awakening from the dead; here the light of

revelation; here neither sun nor moon; here the light of the One Law in the hand of the woman Liberty. The awakening of the Law is the one same old story. Ever and ever from the side of the original one till under the square Greek cross the woman is born from the head of all the people to be that wisdom which is resurrection and Life there.

If the national head is related to the Law which is One, and the national body related to the Law which is One, One holy-born must arise from the midst of them to lift up national life, *because* I have been lifted up, and given the wings of a Dove. This is the One promise. There is no way to reform the national body save the One way; no way to reform the national head save the One way; no way to silence the Egyptian tongue which brings the darkness of Egypt, save to substitute the voice of One.

When the Law commands nations and men to sit down upon the ground and be fed by two fishes and five loaves, obedience is not "sentimental weakness." Until we accept the food of the gods we remain weaklings playing with the tools of war as babes in Babylon,—that baby-land of ignorance and death. America is ready to put away childish things; ready to be the man-child of the woman.

The physical generation is *the prophet.* Normal generation rests upon the square four and its fifth principle. The original five will send out from each sense the power of Ten. The original

genesis will contain fifty chapters to send out from the generative testament fifty prophets. The original basis gives to America the fifty states of a normal genesis. The sum of the word America is Fifty. America is the Jubilee of Law. Five is ever subtracted from four in the order of Melchesidec. Now we cannot subtract the greater from the less without borrowing ten of the One Law.

Statehood is at the *last days.* The generation is under the law. Mark well the new prophetic state. O Western World, to you belongs the *glory* of the *last days!* A glory born of a place, a *birth* place, not to be wrested from you by any power from without. You, and you alone, may push America throuGH to her inheritance, written from the beginning. Through *you* America passes from generation to generation rounding the nativity from Pioneer to Pioneer. The mystic real foundation was I, written before 3. Today the Fifth principle of the Four square is again to be lifted up in understanding, and to you is given the original design of a new World. Fail thou not the year of the *Jubilee* of Law. Send Thou out from thy every house top the prayer of that one which is Solomon: "Powers of the kingdom, be beneath my left foot and within my right hand. Spirits of earth, conduct me between the two columns whereon is supported the whole edifice of the Temple; Understanding and Wisdom, give unto me the crown; Mercy and Justice, be ye the equilibrium and splendor of my life. Glory and eter-

nity touch my shoulders and guide me in the paths of victory."

The increase of stature and wisdom which belongs to the square is the inheritance of all the people. Before the Fifty prophets of Law appear upon the blue of "his stripes," America must be free. What is it in yonder sky beckoning? What does it say? Aloft there flapping and flapping—it is alive—it is full of people—it has children—I hear it—it talks to me—O it is wonderful; it stretches—it spreads and runs so fast; O my father, it covers the whole sky. . .

"No longer let our children deem us riches and peace alone.
"That pennant I would be and must be. O banner so broad, with stripes,
I sing you only. O you banner leading the day."

Today Life passes over that natural bridge which carries from generation to generation through regeneration. A new World is discovered. Let us mark where we drive the first stake and light the first camp fires. Let us look to the promise of our new genesis lest we fail the Lord of our generative beginning. "For every house is builded by some man; but he that builds all things is God. And Moses verily was faithful in his house, as a servant, for a testimony of those things which were to be spoken after: But Christ as a son over his own house; whose house are we if we hold fast the confidence and rejoicing of the hope firm unto the

end." Now in all nature this Epistle of Paul will have 13 chapters. And the whole Hebrew book will be written to the generation which is to bring UP the fifth principle of the original base.

Today the benediction of Paul is upon *us*, the children of a new covenant written within the first. "Now the God of Peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever." (Written to the Hebrews from Italy by Timothy.)

CHAPTER III

"AND A BRANCH SHALL GROW OUT OF HIS ROOTS"

"He made also ten lavers and put five on the right hand and five on the left to wash in them: such things as they offered for burnt offering they washed in them; but the sea was for the Priests to wash in."

—*Bible.*

Now when Five has been taken from Four, and the fast of the Fourth held as One which is four square, know that the city AI has been taken. This city is the city of the first and last. AI must be written, by that fifth principle of resurrection which is the Phoenix, as one (1) in which "distance and no space was seen" and thus "either was the other's mine." There is no understanding of this Constitution without understanding of the square stone instinctively rejected by the generative sense of interpretation. At a place nature ceases generation. This place cannot be sensed by the magnetic law. Here the world turns from personal leadership unto natural law, or returns to elemental chaos. Here the office of the Nine must be understood from the place from which it is chosen. The Constitution has written the President of this natural Union in place as the Fifth principle of the square, giving to him power to appoint the Nine who shall serve for Life. His right to appoint the Nine is derived from his Fifth place in

the square. This square shall yet be a Land of Shinar to these States, a land where Law reigns and the cup of life runneth over. The Nine at the apex of the national head lies also in the center of the square with the Fifth principle of the square body; it is related not only to the apex of the square but to the base; its whole law is a law of fourth dimension. The fourth exists only for interpretation, having no personal life, following fixed lines of relations, having no opinions which are personal; it lies in the Court of supreme service to the Law under the principles which is the woman principle. It is that court which is Canaan, "A servant of servants unto thy brethren," its service being ever to interpret the even body of the one body of law which giveth light. If the Fourth were *only* the fourth it could have no personal physical life on any plane. But—and this the one real mysticism to be remembered—the fourth finds its reality, in physical form, when we see the fourth ever becoming the first. Now Ten is the first number of Paradise. Earth then is paradise when we see the full value of the first one squared. The first pyramid is Four, *and* one which is I, in the midst. The book of Numbers will ever open at the Fourth place. We will see the foundation as Four, and its central one as Nine, or I. We today return to our basic Thirteen or 1 plus 3 to see four.

There is no curse but the curse which cannot see first and last with two eyes. Our Fourth regen-

erative dimension shall be seen also as a First generative one. Woman as the Fourth dimension of the body of law—existing only for interpretation—has no vote. *But* upon the Fourth is laid the dual tax. It must be written in the first physical fact as one descending from above. The first eye shall be Nine, and man has risen from the first one to the first number of paradise, which covers all.

Nature clothes the Court of the Nine with the garment of the woman and writes upon its head the glory of her head. The garment of the woman conceals the basic dual feet of all nature, even as the square conceals its own balanced duality. All persons in authority are clothed by life with this seamless robe of Law. All authority is derived from that dimension which is the woman. For this cause ought she as womanhood to be clothed with the authority which she bestows. Democracy came into the world for the woman bringing the authority of the head which is Christ. Authority is born when the Third Day is born. Life accepts no *third term* which does not include the woman. On a third day the woman shall go in unto the king, though not according to the law. On this day life puts off its mourning garments, for the woman possesses her own. "And on the third day, when she had ended her prayer she laid away her mourning garments, and put on her glorious apparel. . . . And having passed all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering

with gold and precious stones and he was very dreadful. . Then lifting up his countenance that shone with majesty, he looked very fiercely upon her. . Then God changed the spirit of the king into mildness, who in fear leaped from his throne . . and said unto her, Esther, I am thy brother; be of good cheer." This reading must fall in "the Tenth chapter after the Greek," "neither in the Hebrew, nor in the Chaldee," in all the earth.

Tomorrow, in the Congress of the United States, in the presence of the intelligence of the nation, a voice will again arise to say, "Home is her place. She shall not speak at the ballot box of Democracy by the authority of the masculine law." By the authority of the masculine law the One Lord of Life will never speak in the ballot box of this nation. The masculine law no longer reigns. Original elements have *broken down.* The will of the masculine law faces its last day. "And the four angels were loosed, which were prepared for an hour and a day and a month and a year, for to slay the third part of men." *And the Fifth angel sounded.*

"Home is her place." Home is also the place of the President of the United States. An instinct has led the presidential figure to expand his domain, setting aside limited interpretation of his home rights. The people have accepted his personal interpretation. He may go, if he desires, and congressional appropriation shall ease the way. "The Constitution is out of date on this

point," is the interpretation. If he *wants* to go, *let him.* He may use his pleasure. Wherever the flag goes, the United States goes, the home domain goes; and, though temporarily in a foreign country, with the flag, the Head is still in the States. Wherever the stars and stripes wave is the home domain, for the President. His home duties need not be neglected. He goes to strengthen the Nation abroad. This *is* home duty. "*Let him go.*" He goes—saluting the womanhood of the Nation. She awakens and looks. She too will enlarge her domain, though not according to the law. She, too, will follow the flag. Where the flag is, is home. And thus ever "the call of the slave is one with the master's call; and the master salutes the slave."

"Everything is duly in order. . . .
What has arrived is in place, and what waits is in place.
The truths of the earth continually wait, *they are not so* concealed either."

Woman intends to enter that foreign political domain which is within the circle of her home. If reason cannot establish her right to enter there, she too will defy the law, and Life itself will evoke for her *force,* in the name of Law. Her instinct is born of the divine right of expansion. Instinct must be defined by law, else that which is lawful in instinct becomes lawless in expression. Woman's appeal is not for personal power but for the power of Law. The problem is not, What is her

reason or What does she expect to gain, by seeming defiance of original interpretation; the movement is a motion of Life, and woman is but a relative force in the command of life. She stands before Congress defining her plea from the plane of reason; she carries no concealed weapons. "My husband is there, my son, my father, the territory is home domain, I need no protection from my own; I will carry the whole body of love over into that domain which is but the circumference of my central right." Will the people again accept the rendering which expands from a center in opposite directions?

Woman knocks at the door of interpretation, not in defiance of the Constitution, not to enlarge the influence of any political party, but with the Constitution of the United States in her hand, circling the childhood of the world with that vision of the infinite beyond which is her birthright and her inheritance from on high. She comes with no meaningless "because." She salutes the manhood of America from out the nativity of the Republic. With her stand the heroes of the past. She comes with the faith of the past clothed with the might of its reason. Her appeal is to that Court which is a Supreme One, clothed with *her* robe of truth, with the glory of the woman upon its head; her appeal is for interpretation where she is written—her appeal is to the Nine.

Her One plea is the plea of creation for a more perfect union in the Law. She proposes to the

manhood of these states that marriage which is the marriage of dual humanity to the Law, in the leap-year of life. She pleads for this *leap* from darkness to life in the brain of a race, a race which is today selling the One body of its life and buying a field in which to *bury strangers*. .Her plea is for the preservation of the "shapes" which have arisen from out a divine nativity. The proposition she brings is the ultimate of all those days which we call election days, and which we have chosen to celebrate in the leap-years of the Law, looking toward that day hidden in all election days, when America, listening to the voices of the past which have defined the future in all national "shapes," shall elect the Law to be our King; and the states from sea to sea shall, in the silences of understanding, shout till the earth be rent and graves yield up their dead, *God save the King*.

At the door of Congress woman stands today with her great petition. Does the petition represent her? It represents the foundation of this Republic, the blood shed, the lives given, the ideal slipping from our grasp; it represents the body of the Law which gave us birth and which ignorance has slain and is still slaying. Is the voice of pleading her voice? "*Behold I stand at the door and knock*."

Shall she be turned from the door of Congress back to the States? Today the issue in the states where the battle is fought for her ballot right is *her* issue. In these states she must fight the gov-

ernment, the liquor traffic, the corporations—the devil. In the state the battle is a woman's battle, and the nation is indifferent to her success. Its sympathies lie with her defeat. The whole problem is disgracefully considered as a personal woman problem, a male-female question. The State fight is ignorantly considered as the way to settle the problem. This fight is thrust upon her but is nevertheless an outrage upon her and an insult to the triune son of creation. From this fight she should be protected. It means a hand-to-hand contest with the legalized liquor traffic, the child of the masculine law. Is there not manhood enough in the national head to take her petition from the hand of Life and bury it, not in the committee room, but with the Law? Where are the Founders? No youth today with star upon his brow? No imitators of the past? Are works now to be done here in the spirit of other lands? Four states have planted the seed of the regeneration in woman's enfranchisement. Four—to the eye of holy see—covers the whole generation arriving at the Nine. The regeneration moves quickly from first to last. America is the regenerative nation with the motion of her divine inheritance in her blood. Life is ready. Law is ready.

The Sixteenth amendment shall have to do with a reformed dual basis reaching to that upper house which lies in the region of intelligence. The Sixteenth amendment will fall in a place which is under a law. This place will lift up its law and

the people will respond according to their power to discern the reality from the shadow. The Fifteenth had to do with the seed O, falling in fifteenth place of the English law, which pushes all fact throuGH to a fourth dimension. The seed O is ever related to the mother darkness of creative soil. The Sixteenth amendment falls in the Sabbath, under the law Lamech. It will have to do with the representative duality. Here we face the command of the Sixteenth to mind your P. Here a seed sown will be lifted up. Shall it be the generative or the regenerative seed? The generative limit is here reached at the place which is under the Seven Law. Here Life weds Two to the One Law. When Life weds Law in these states woman is enfranchised to enfranchise Law. The instinct of womanhood has awakened her, *on time.* She *is* the Sixteenth amendment. Will America deny her place? Life cannot tarry for the primitive conflict of every state over the right of the female to vote with the male. Life has no such problem. The female shall not vote: the male has voted and shall not vote again. The issue is, Shall Law cast the vote of the people? The hour when Law shall be king is upon the world. America is bound by divine right of birth to first declare the presence of the divine one in national intelligence and will. Woman is the golden west of the new Empire, pledged to write the garden of the north, establishing the north and the south in equal opposite function for the glory of the soul of the whole

earth. America was born of fearless faith to be born again of fearless reason. Today reason awakens the war measure in the national body for the defence of the Head of the One Law. Today the Union is in danger.

The hope of the world is not in the ballot of woman. The hope of life is its soul. The hope of America is in that new soul and its atmosphere which manhood and womanhood shall create in the ballot boxes of the Law, moved upon by the Holy Ghost. The enfranchisement of womanhood will be but a sign that the nation has turned to the One Law. As a sign it must fall under the law of the word, which when born is at once a positive, or the man, whose real life lies *within* the positive form. The man, having given political birth to the woman now, with the woman, gives birth to the Law, to see only the Law over all.

In assuming the place in political life by the will of creation and its Constitution of Liberty in these States, woman needs no guide or teacher. She has turned to the law no more to be taught of men, churches, orders, or organizations. Knowledge of her own law is her only protection. She has escaped from the "dread circle" not to again bind herself. Her church must be a free church where the Law is honored. Where the Law is honored the voice, "follow me," is unheard. Today is the dawning day of regeneration, when no man shall teach his brother. Man shall seek his Creator in his own being, where the one name is written in

letters of blood. He is to look to the blood of regeneration for his redemption and in looking establish that blood. A new relation of inherent forces will mean a new national body and blood. A new relation of force means new ideas born of new force, the result is new power in the race.

Woman is entering a new creative plane lying opposite the generative life to which she has been bound. In this regenerative life she learns the truths of the generation. There is not one precedent to show her the way; not one nation to show her the light for her footsteps; not one man or woman to lead. Here she is alone with her Lord and Master. As she has turned unto the Law the Law has turned unto her. She is to walk without fear. As she recognizes the Law, she is recognized by the Law. She may turn backward the pages of history to find not one ray of light: the records are destroyed. She has only the path of the raven as a guide. Her mission lies in another direction. She redeems that original motion and justifies it; she does not follow it. She is sent forth to SEE. She is to fight the battles of the Law, and her shots are to hit the bull's I in the midst of the circle of Life. She is to see in this I the Fifth principle of the square.

She is coming to full emancipation of life in America before that of any other nation, to do that which has not been done before. Here the ballot of Liberty is to be given its place within the body of the Lord; she is to bring forth the

son of God, who is to be the son of man. Not only man, but nations are to know the Lord God. In her enfranchisement the word God will be seen written in the Constitution of the United States. Where God is the woman is. Where the woman is not the Lord God is without conscious body of flesh.

Woman will carry to every problem the normal relations which produce the force which sends forth ideas born of normal relation; for back of Thought must lie creative relation of physical forces in the brain. Woman will bring to all problems the conditions of normal birth in the Law of creation and from her place will declare, "*He is risen indeed.*"

Woman comes to the political life of the world to bring womanhood *and the woman*, that men shall no longer try to conceive a universal government among themselves. She comes that these United States may speak the truth in body and brain, and "speaking the truth, may grow up into him in all things, which is the head, *even* Christ." Woman will enter history as a political factor in America at the first note of a new octave of evolution. While she comes under the law of the second covenant she falls at once under the law of the new first. She is the regeneration entering at once upon an experience, which is to her a Genesis, an awakening by the Law. Without knowledge of the One Law she will fall under the primitive motion, seeing the self and thus destroying the square. She comes as the first note of a new octave. That

note is above and below. Her business is to strike at once the Nine which lies in the High see. She must know the high C and the law of its triune activity, a law and a place which men have not known. She must know the difference between one above and one below; the difference between being nothing before one (01) and nothing after one. She must know how to subtract nine from eight, and this will be all the educational test the Law asks. She is to write the seed of the woman after, not before One. She is then to descend to the purgatory of creation, knowing, "I, even I, am Beatrice."

She has no political text book save the one Bible of Nature. This is a book entirely about her natural kingdom and its form. From cover to cover it has fought for her emancipation. She has been a "rock-a-bye baby upon the tree top" in the nation's life; now "down comes rock-a-bye baby and all" to stand upon the ground. The church has used her to further personal ends. The state has used her to further personal ends. Men have used her for themselves. Now she is to use church and state and man for the glory of the One Law. She is to make sacrifice and forget. She has been emancipated by the Lord God, to be the bride of a new Heaven and a new earth. She needs the rights which are to be hers; she needs the wrongs which have been hers. She brings nothing to America save a new relation of creative force. All burdens and reforms rest upon the might and

natural evolution of that relation. She brings a seed which the earth and the sun and the dews of creation nourish. She brings the regenerative seed normally conceived and lays that seed in the bosom of the great natural mother. She comes as the Eighth book of the Bible, which is the record of the way of all creations; the same yesterday, today and forever. She brings the seed of the house of David to its own. "And Naomi took the child, and laid it in her bosom, and became nurse unto it."

She brings a new soul and a new atmosphere born of that soul. She creates the soul; the soul creates its atmosphere. She has been the lost dimension which we call the fourth, born of the risen second. She is entering political life as a new plane of nature. She is to sustain the square, which is One. She enters the new life that Life may ascend. Her ascension is related to the ascension of the Law. She bears no relation now to the past; her *following* is to be of the Law. In her advent personal leadership has been beheaded. She comes neither to lead nor to follow. She will not lead; she will not therefore follow. She is in the ascension and is partaker of life *with* Law. She comes as A.D. to compass B.C. She comes to her place as a "Founder" *with* the Law, and He is the head. She is no longer a negative body of force but an equal dual opposite; a positive-negative-neutral one of a Greek Cross: the cross not of victory in war, but of victory in Art. She comes

to bring the Greek Cross to the governments of the world; she is a whole-triune-one in her own being. She comes as a natural triune body of force, an immaculate conception of nature to form the natural body of holy trinity. She comes as a city four square, twelve-gated from the sea. Though immaculately conceived by nature's immaculate law of Fourth dimension, she comes as an original Founder to be under the primitive law compelling that law to make sacrifice of itself. She sacrifices the fundamental law or is sacrificed by it. She is to recognize the whole truth. Her pathway is in the house of John, to hold that square house "till I come." She is to stand in the place where Life's heroes are born. She is called for sacrifice of the self which may meet no reward until that "day when I gather up my jewels." Entire understanding of her place and the work she is called for is not possible in this day of understanding. In "the third Heaven" she meets the unspeakable things which establish Faith. Without are wolves, natural elements which will devour and believe her not. These elements she may know by the law. The law of the denial of the regenerative relations is the same upon all planes. "And Jesus knew from the beginning who they were that believed not, and who should betray him." "No man can come unto me, except it were given unto him of my father." "From this time many of his disciples went back and walked no more with him."

She comes to love her enemies. Having the square vision, she remembers that there is but one to betray and he is of the Twelve. She looks for him, not among her enemies but within herself. The law has been betrayed by the first positive one in all activities of life. This one, world without end, at last, throws down the thirty pieces of silver in the temple and hangs himself, bursting asunder in the midst, where all that is material and physical finds redemption in the Lord of the midst.

Woman comes to the governments of the world as a Founder in the regeneration to commit the natural sins of the "Founder," *unless* she bring with her knowledge of and faith in the only triune body of force and its holy square figure. She will commit the sins of the *founder* unless her one eye be the eternal whole I, the "general I" of the square-deific. Her first devil will be man's first devil; her redeemer will be man's redeemer. As a Founder she will face the temptations which all founders face and to which all Founders have yielded. Failure lies at a place under a law. Treason lies in that forgetfulness of the One Law which denies the square triune One, and looks toward the magnetic center for the victory of ascension.

She comes to remember that the Monistic Law of the Universe is a Law of Holy square trinity born of a union of opposites, upon which rests the whole round sphere. She will remember this H law. She brings the square stone which the build-

ers rejected, because the primitive law instinctively rejects the ascension which rests upon this stone. She comes a youthful Founder to "remember now thy creator in the days of thy youth." She is born not only of the Father but of the Father and the son, that the Father and the son may live again in her. She is born into a house of fourth dimension, to remember the law of that house; this remembrance is her sure foundation. She is entering *at John* to remain in *that* house, and to lift the earth to the midst as heaven descends to meet earth. She comes to hold the body of the Law upon earth. Her coming has no political significance; she comes to establish a new earth and to lift up creation. She comes to cut out the curse which rests upon beginnings, and to escape the beast and his image. "Every founder is confounded by the graven image; for his image is falsehood and there is no breath in them. . . . Every man is brutish in his knowledge." She comes not as man or woman but as man who has given birth to Eve: she comes with understanding of the Law of the woman neither male nor female.

In the conflict which she has waged for the right of suffrage she has accumulated necessary physical force, physical experience, and physical vigor; all as an offering unto the Law which says, The physical shall express first. In all she is doing she will remember she is falling under the universal law of universal force. Within the law of physical force lies another over and through all. Physical

force will naturally deny the one triune relativity in which alone is strength and immortality, but intelligence will bring knowledge of another Law, that the regeneration may move in the new generation covering and glorifying all. She generates in these States new laws and new orders from a regenerative basis.

She comes believing that all men are free and equal *and* that governments derive their just powers from the consent of the governed. She comes with the spirit of fire; she has thrown off a yoke which was brutish and full of falsehood; she has pitched unjust taxation into the harbor of a see, not under the reign of King George the Third but in the reign of George the Fifth in all the earth, a reign which by the authority of Lamech, the first Rock of the See, may establish the universal I of Life, lifting up the Host, revealing the body which is Christ unto all the earth, while every thing that hath breath praises the Lord whose name is One, who bringeth Light and life more abundant into the world.

America has covered the area of physical expression. The physical force of national life has blessed us, lying now at Life's place of ascension. Physical force is a sacred animal existing in law to carry across the desert sands of generative beginnings. Life has its altar upon all planes where we bring our animals for sacrifices and ascension, and Abraham, the twice-born man, pitches his tent only where he may build an altar unto the Law.

Man forms this altar. Every day he makes sacrifice, for every hour the flesh and blood of his being brings animals for sacrifice to this altar where incense is sweet and law is sure, bringing to the sacrifice an alteration which is transmutation, which is ascension. Man who knows the Law knows when to build the altar and when to make sacrifice of the original elements which are first fruits of brain and body, for sacrifice, that Life may bestow upon him life more abundant as he brings these physical sacrificial gifts unto the Law. America today is called to bring for sacrifice her first fruit and best beloved I, the "me" of her own body, her own loved conception of her own personality and her idea of national supremacy, her *only* son.

"Take now thy son, thine *only* son Isaac, whom thou lovest, and get thee into the land of MoriAH: and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. . . . And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife—and they went both of them together. And they came to the place which God had told him of—and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel

of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine *only son* from me. And Abraham lifted up his eyes and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."

And the place? "In the mount of the Lord it shall be seen."

"Because thou hast done this thing, and hast not withheld thy son, thine only son: In blessing I will bless thee, and in multiplying thy seed as the stars of the heaven. And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice. . . . And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah." . . . He hath remembered his covenant forever, which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob *for a law*, and to Israel for an everlasting covenant. *Unto thee will I give the land of Canaan.*"

The altar serves Man; it also serves that which he places thereon. The founders of the republic lived that we might live. Today we die that they may live again. They served Law; today we serve Law.

Today America brings herself, the first fruit of herself, to the altar where personality dies that One may live born of Two. In this giving up of the masculine supremacy, its wars, its relations, its taxation without representation, its poverty and riches, bringeth its whole system, it brings the raven of the primitive law to the altar, which takes to give again, receiving from him the Dove which descends upon "*my* beloved son."

> "From this session interdict,
> Every fowl of tyrant wing,
> Save the eagle, feather'd king,
> Keep the obsequies so strict."

America has crossed the desert of normal beginnings upon animal forces sacred to the desert. Today we turn back, tracing a pathway in the sands marked by stones of law, remaining to this day. What did it mean unto the eternal God, that discovery of a New World? That voyage of an old man with the jewels of a woman planted in his faith? That native Red Man; that war about taxation and revolution; that war about black men and secession and black men and union;—What means it? The ceaseless struggle for emancipation in the New World within the body of a United States? What was it handed down? What yet is before us? *The past.*

Look now following in the wake of years across the desert lands—Scan well the way—'Tis even time, and the camels are coming. And Isaac went

out at even time and looked, and *saw*. And Rebekah lifted up her eyes and looked. And when she saw Isaac she lighted off the camel.

"And it shall come to pass that when the virgin cometh forth to draw water, and I say to her, Give me I pray thee, a little water of the pitcher to drink. . . . Let the same be the woman whom the Lord hath appointed out for my master's son."

The animals of the desert have served us. In the golden light of even-tide we ascend from these burden-bearers, remembering the eternal promise, At even-tide it shall be light. The desert is past. We will light the woman off the camel, declaring unto the wide, wide world, Blessed is the nation whose God is the Lord.

For this hour Life has lived. Today we chain Mars within the eternal body of Law gathering lambs for the bosom of men. For this hour the woman has waited within the garden of Law, feeding among the lilies of His Love. Seek Thou, America, her might. Go thou now in unto the beloved of the Lord. She has woven for Thee the true purple of life; in her hand she holds the stars of a Pleides for thy crown. Seek thou out of the book of her life and read; sit thou down with her at the table of Thy Law *till the day break and the shadows flee away.*

CHAPTER IV.

"PASSAGE TO INDIA."

"And he brought him to the top of Pisgah and built seven altars, and he offered a bullock and a ram on every altar. And he said unto Balak, Stand here by the offering, while I meet the Lord yonder."

The law of the word *last* is Seven and the law of the word *first* is Nine. "Brethren be not children in understanding . . . in understanding be men." "For by man came death, by man came also the resurrection from the dead."

Today we face the law of the *last* which must be *first*. Today the Nine may cast its shadow of the even full upon the earth. Today we face the music of the original plan. The law of the seven is, Sacrifice unto the Lord of Hosts. Here the nation, its manhood, its womanhood, its statehood, lay down life to take it up again, realizing that we have power to lay down our life and power to take it up again in the Law.

America has been her own Messiah to here yield up life and body and blood unto the Messias. Today we make that sacrifice which lifts the ashes of Pisgah to the brow of the human race. 'Tis Ash Wednesday in the world. Keeping that which is Lent from physical law, by life, unto the spiritual understanding, no man may lose the way which is now won. For this hour womanhood has arisen with a problem which has commanded the

light of Law. *The light is come.* Today the woman stands at the door of the Congress of the United States with the great petition of the One Law before her, asking of men within this Congress to substitute the reality of her hand for the shadow which they hold in theirs. She comes as a messenger of light from the art of government, bringing the whole note of regeneration. She comes asking a divine inheritance from life, an inheritance which is her *third* part in the estate of the One Law of creation. She comes asking the portion which is her lot.

She comes to bring her "thirds" to the life which has given unto her a shadow of things to come. She comes as the perfected instrument for a purpose in the art of government. She comes to sustain the neutral of life for the ascending law of creation, a plane which all generative relation destroys by an automatic instinct. Without her there is no sustained regeneration, and regeneration exists solely in the power to sustain the neutral which all magnetic forces destroy, by the will of magnetic law. She comes insisting that she no longer be kept from her lawful sphere in the Law. As man has held her to the sphere of influence, he has held influence to the plane of his own interpretation, an interpretation meaning always the *inflence* of the female over the male. There comes a time in the lives of men and nations when they grow up. Grown men resent this influence. Grown women refuse to give it. Woman comes today to

define in national life a new sphere of influence for men, a sphere influenced by the One Law. She comes in the name of God to kill UTAH from see to see, writing Utassa where Utah stood.

Generative relations have been set up in church and state as the one law of life in creation. The relativities of generation have but one purpose, to destroy the neutral, the creative plane of life. The science of regeneration has but one purpose, to sustain the neutral, the salt of the earth, from sea to see. Where the generative relativity of creative forces is enthroned the relations of limitation are enthroned. For this limitation nature has an eternal divorce court. Nations and churches seeking to enthrone beyond the limit this limited relation falls naturally and inevitably into this court. The people divorce themselves, at the natural limit, from the church. The government and the people are separated naturally when the limit of the fundamental relation is reached. No power on earth can keep the creative neutral when the generative relativities are enthroned as the dominant law. The people have been negative before the politician in church and state. All generative relations arrive at the universal divorce court of the primitive law, to wed that court or, in this court, to wed the One Law.

Womanhood stands at the door of Congress today with her petition, weary of "the divorce evil" which the nation and the church have established and planted within her life. The limit of

national and ecclesiastical ignorance is reached. America has reaped that which she has sown. The nation has sown the dissolution of its homes. Womanhood and childhood have been the helpless victims of national ignorance and egotism. Today the crucifixion is ended. Her hour is come. At her hour the generative era ends and the ACTS of regeneration begin.

Life asks today for the whole creative power of Law within the national domain. It asks not for womanhood an expansion of territorial possession. It asks the right to write the home in the national creative center that the nation may write itself in every home in America as Joseph the keeper of the holy grail, the care-taker of all that is holy writ. The woman is the nature protector of the soul of the child. She is therefore the nature protector of the soul of the home. The woman is formed wherever humanity becomes negative to the Law which is One over and in All. The woman is ever immaculately conceived and formed only to bring forth the son of the woman. The plea of Life unto Humanity today is the *command* to give birth to the woman, forming the woman out of itself, to be moved upon by the whole spirit of the natural regenerative conception. The woman brings forth only the Christ. The woman, immaculately conceived by Humanity out of its own will, becomes the Christ, whose blood is ever shed for Humanity. At a place marked, defined and signed,

humanity will becomes the woman, or it will become male and female beastly and foolish.

Can we not see that unless Man rises to fulfill the reality of Law he must be sacrificed in an effort to fulfill destiny written in reflection, following the shadow as the reality? Nations have been male and then female; America is called upon and given the power and the light to become the Son enthroned in the ends of the earth.

To receive the power of the Christ, Humanity becomes the woman negative to the Christ, to be equal in the Father's house of holy trinity. The Home is the Father's house, builded after a plan into many mansions, one for every soul of earth.

The ages have worshipped the Christ in a single sound of the Mother word which draws unto itself all righteousness and Peace. OM is the creative sound. "Whithersoever thou goest I will go."

All Mastership in all ages has been brought forth amid the echoes of that sound which is spoken by the sacred kine, and by the creative sea. O America, speak Thou, and know that the Word of your Life from out the soul of your Law is HOME . . . OM . . . OM. . . .

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